SECRET OF THE LIFE SEALED

A. Z. CONRAD

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Secret of the life sublime

SECRET OF
THE LIFE SUBLIME

By A. Z. CONRAD, D.D.

SECRET OF THE LIFE SUBLIME
THE GOSPEL FOR AN AGE OF THOUGHT
COMRADES OF THE CARPENTER
JESUS CHRIST AT THE CROSSROADS
THE SEVEN FINALITIES OF FAITH

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SECRET OF THE LIFE SUBLIME

BY

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TO

MY WIFE

AUTHOR'S FOREWORD

THE ethical and the aesthetic are closely related. The beauty of holiness has its counterpart in the holiness of beauty. The universal conscience of humanity approves of virtue and condemns evil. Flowers and fruits in the fields of faith give this world its attractiveness and satisfaction. Symbol and simile in religion are found in the field rather than in the factory. Seed, flower and fruit suggest something far above the mechanical. That is why every mechanistic theory of the universe leaves man impotent and life dull and drab. A re-enforced will is majestic and dynamic. An unenforced will is overtaken and defeated in its every attempt to conquer enemies within and without.

Efficiency depends upon an available Divine *sufficiency*. We are co-labourers with God. It is that mystic partnership that gives majesty to personality. Man is a pigmy until he is linked up with God. Of all beauty in the world, there is none comparable with the beauty of a Christ-like character. Such a character is impossible without Divine indwelling. You can break

with God but you can not escape Him. You may deny Him but He is nearer than hands and feet. The atheistic and the materialistic trend leads nowhere but to desert desolations. Holiness can not be manufactured, it has to be grown. A muscle-twitching, gland-oozing psychology eliminates accountability and hence morality. We refuse to conceive of ourselves as automatons. We know we are free to make the great choice of righteousness. When we have made that great choice, then we have within us a well-equipped laboratory to test out every truth of Revelation. "Prove all things; hold fast that which is good." There is a secret of the Life Sublime, but it is a revealed secret.

We know lovableness and soul nobility are desirable, but how to realize them in practice is our great problem. We never could have solved it. Christ did. He also solved ours for us. Motivated by Christ's indwelling Spirit, the loveliness of His life is bound to appear in us. A soul indwelt by the Holy Spirit has purpose and power looking toward perfection. Such a life will radiate beatitudes as naturally as the bird sings or the sun shines.

The inexorableness and inevitableness of law leaves abundant room for the exercise of free will. Clash with God's law and sooner or later you will crash under it. Obey the law of love

and life at once begins to lift. It is the love of the beautiful that leads to a beautiful love. Efflorescence is conditioned on submission to the law of the beautiful and co-operation with the Great Law Giver of both truth and beauty. It costs to cover soul areas with the flowers of the Christian Graces. No one who has seen the flower fields of Holland will ever forget the entrancing loveliness of the scene. There is a greater beauty than that. It is a life radiant with a thousand colours sent forth from the mystic shrine within the soul because Christ is enthroned there. "Let yourself go," is the slogan of materialistic psychology. It means in reality, "Let God go." When you let God go, you preclude the possibility of a beautiful life. Sooner or later every individual meets up with God. How glorious to contemplate such close fellowship with Him, that when we meet Him, those qualities which we adore in Him, will already have appeared in our own lives. Let God in and the "Fruit of the Spirit" is as sure as the promises of God. The purpose of this book is to emphasize anew the lovable in life and to make more attractive the virtues too often forgotten in these days of absorption with the tangible, the evanescent and the trivial.

It is worth while to get away from the controversial, the invisible clash of arms and revel in

the delights of the good, the true and the beautiful. Here is a REALITY in its most attractive features. A new recognition of the fact that not so much what we do as what we will permit God to do for us, will remove many discouraging doubts and cause life to abound in confident expectations of highest good. Godlikeness is the indispensable condition to GLORY. Fundamental LIVING is the only sure evidence of Fundamental thinking. A life in which the fruits of the Spirit appear is exhilarant, exultant and triumphant. "I can do all things through Christ Who strengtheneth me." "Christ in you the hope of glory." "Nevertheless I live, yet not I but Christ liveth in me." TO LIVE is a million times more than merely to exist. No man lives, really LIVES, until he is indwelt of the Holy Spirit. Then he becomes a partaker of the Divine nature and enjoys the supreme satisfactions of the ABOUNDING LIFE.

A. Z. C.

Boston, Mass.

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I

LOVE

"Now the fruit of the Spirit is love."
—GALATIANS 5: 22.

"GOD is love." Every onward movement of the human race has found its dynamic in these words. They represent aspiration at its highest, joy at its deepest and truth at its best. "GOD IS LOVE." No angels have sung a sweeter music. No illumination has so glorified God's creation as this. In this declaration we have the supreme definition of deity. It renders laboured treatises on God superfluous save by way of amplification and interpretation. Here is the fundamental of fundamentals in religion. It is the true starting point for all excursions in the great truth quest of life. Make this the initial thought and faith, and you can safely proceed to the interpretation of God's Book and God's Providences. Under the commanding pilotage of this pronouncement, all the streams of truth may be safely navigated. Start with this foundational corollary and logic will

lead to no blind alley, no impasse, but out into wide fields, under open skies and to the "trees planted by the rivers of water that bear twelve manner of fruit every month."

LOVE AND LIFE

With this conception of the infinite, God becomes the most appealing of all realities, indeed the sum total of all reality.

Christianity alone, of all the religions the world has known, presents God as seeking man. Other religions contemplate man seeking God. Why is this? Because Christianity conceives of God as love.

Christian love is the one unmeasurable and adequate dynamic to destroy evil and establish goodness and truth among men. Love is aggressive, constructive. Its conquests furnish the world with its records of heroism. The pages of history would be only a record of sordid ambitions and selfish strivings but for the pervasive influence of Love. Love is the one and only explanation of the soul "urge" that leads to sacrificial service. It is out-reaching, on-looking and uplifting. Love is vastly more than sentiment, though sentiment is an important constituent of it. Love is filled with emotion yet rises to higher planes. Love is the sum total of per-

sonality moving with interest, sympathy and purpose toward another personality. It defies dangers and laughs at storms. Locks and prison walls have no power over it. It is the most elusive thing in the world and the most majestic. Love, as a controlling principle, furnishes massive motives for action, normal, supernormal, and divine. It is a magnet which both draws and drives personality and gives it a God-like quality. It is the one and only heat that can weld the human world together. It unifies society and moves toward world brotherhood. It furnishes to the world its progress passion. It is storm-defying, enemy-conquering, venture-challenging, soul-awakening. It eats up the fires sent to consume it. It swallows the floods sent to drown it. Torrid heat and arctic cold can not touch it. Jesus demonstrated love at its highest altitude and its profoundest depth. He alone could fathom its immensities. Love is the very heart of God.

What love seeks as an end, is a fellowship in which faith and hope are both realized. The silken threads which constitute the very fabric of Christian fellowship are of love, faith and hope. Without these no fellowship is possible. All intellectual, emotional and moral activity is to be found in love, when the love experience is perfect. It is love that elevates knowledge to

the category of understanding. The one and final guide to morality is found in love that makes communion with God a reality. There are two things which pertain to love; the first is that it is ever willing good and only good to its object. It determines to contribute that good and works to that end. Love has a deep desire to understand the object on which it centres, so that the larger contribution may be made. "Love is the fullest and highest experience of personality and the most ultimate thing discoverable." Since the key to the understanding of the world is to be found only in God, it follows that since God is love so also the key to the understanding of God's universe is love.

FRUIT IN THE FIELDS OF FAITH: LOVE

"God is love." Nothing is so essential in worship as a proper understanding of God: who He is; what He is willing to do for His children; where we may find Him; how He will act in the various relationships of life. And we have all questions of supreme importance answered regarding God, when we have this brief testimony of the inspired Apostle: "God is love." "Now" (this is the declaration of St. Paul in Galatians) "the fruit of the Spirit is love." "God is love." That is the greatest of

all revelatory utterances and one the world would never have known apart from Revelation, because apart from Revelation the religions of the world have never known or understood this great reality. The ultimate reality of all realities is Love and God's Love is the sublimest conception the human mind can ever entertain. There is nothing beyond it; and the development of a like love in the human heart is the paramount desire of the disciple of Jesus.

What is meant by this declaration and definition of God? What is love? Nothing perhaps has been more abused, more misunderstood than love. It has often been presented as a mere sentiment, which is vapid, weak, useless, a momentary emotion, with no lasting blessing and power in the soul. But that is not Christian love. A love which takes cognizance only of the desirable for the moment, is not the love of God.

WHAT IS LOVE?

It is a vaster thing, a greater thing than is often conceived of when this description is read and when Christian love is under contemplation. It is so tremendous, so immense, so masterful, so powerful in life's relationships, that no human mind can fully compass it—any more than it can compass God Himself. Begin here

and you can find unfolded before you the Word of God in all its relationships. Begin here and you will not be overmystified, led astray by language, as you sweep through the entire volume of Revelation. Begin here and the interpretation of God's Providences does not mystify you.

INTERPRETATION OF REVELATION AND PROVIDENCE

If you begin with some particular and specific Providence, the question, "Why?" may reverberate like thunder in your ears and you may go away dissatisfied and discouraged. But begin with the thought and knowledge that God is love and the unfolding and unveiling will be just as natural as the spreading of the sunshine over the earth, covering it with heavenly glory, as the sun advances. Begin here and you will understand more and more of human nature and of human frailty, of human force, of all that pertains to human personality, of all that makes life worth living. But you must make that the initial point, the starting point, basic in your creed and keep in your mind and heart, "God is love." "The fruit of the Spirit is love." But to begin here you must open your heart to that mystical force, that marvellous Personality, the Spirit of God; and when the Holy Spirit enters

into the soul of man there is established at once a relationship with God which enables us to accept what we can not define and rest in that which would under other circumstances appall us.

We do not have to justify God's ways with men, but be assured of this,—we are not to be disturbed by the things we can not justify. We must come to a calm assurance and stability, resting in the fact that God is love. Love is the light which brightens our journey upon the highways of life and makes it possible for us to advance to higher and greater things. Love is the fire which burns with holy passion and which burns out the dross of human emotion. Love! Love is independent of occupation. Love pertains to all occupations. The mechanic and the merchant, the statesman, the philosopher, the prince and the peasant alike, know the meaning and significance of love; and all the progress of the world is dependent upon this holy passion in human hearts. It is what holds the world together in the holiest bonds conceivable. It is the only thing which makes brotherhood realizable. It is the only thing that makes it possible for society to be organized and the organic influences of the world are as nothing apart from love, for in love there is a fusion which welds heart to heart, unifies communi-

ties, beautifies and blesses fellowships and interrelates all peoples happily throughout the world. Love! It is a light. It is a fire. It is a dew. "I will be as the dew unto Israel," coming in the sweet and holy silences. It is music. The rhythmic movement of the spheres is not so wonderful as the permeating force and influence of a holy love which casts its sacred spell upon mankind, transforms and transmutes until the soul itself is filled with a holy Divineness.

There is no possibility of conceiving of the tremendous soul urge which drives us on to great achievement except as we conceive of it in terms of love. There is no power to restrain and hold back the soul from unholy engagements, but a pure and hallowed love. It has a great drawing power. It pulls as nothing else pulls. No man can draw people to the Lord Jesus Christ until the love of God first comes into his soul. Christ Himself, being the world's magnet, could proclaim with positive assurance, "I, if I be lifted up will draw all men unto Me." And this *draw* of love is its mightiest feature, force and factor, for it draws the soul into channels of activity and usefulness which will again bring blessing to the human heart. God is Love. Love! It is a fountain which flows on and on; pure, refreshing, satisfying, creating healthful

conditions. What is love? It is a beautiful stream flowing down from the mountain side over desert wastes, transforming them into gardens of beauty. Love? It is that which comes into the arid regions of the world and brings fruitage. The world without love would be meaningless, chill, void of any peace, without anything that could create in the heart satisfaction and joy. A world without love! No happiness, no beauty, no harmony, no music! A dark, damp, unholy blank! God has given it to each individual soul to participate with Him in making a mighty and majestic contribution to the world's advance, for the great passion which we call progress is due to the fires which generate the forces that drive the wheels on. God's chariots would slow down, would stop entirely were it not for the fact that God is love. It is because of this holy, Divine passion that we can have any spirit of optimism at all in the midst of the daily, distracting and disturbing experiences which appall and amaze men. Who could expect better things in America were it not for the belief in the pervading influences of love?

THE HEAVENLY TRIAD: FAITH, HOPE AND LOVE

We look for a moment upon the triad Satanic which is ever seeking to bring upon us ruin and

disaster. Fear, anger, hate,—this is the Satanic triad, which nothing can sublimate or change, but love. But if we have God's love, heavenly love, we find the heavenly triad, faith, hope and love—these three,—"and the greatest of these is love." This triad is a sublimating force which will take fear, overcome it, revise it, readjust it, transform it, transmute it and lift it with all of its passion and power into the realms Divine; and nothing else can do it. "Fear hath torment. Perfect love casteth out fear." All anger has fear in it. There is no evil that has not fear in it, and there is but one thing in all God's world that will sublimate the instinct or emotion of fear; that is love. That will change fear to a sense of security, to a sense of peace, to a realization of power to bless. It will transmute and sublimate every instinct, and bring mankind into happy relationships. The open wounds in the heart of the world can never be healed by anything but love. We may make our contribution, we may exercise our influence in the community in every way possible, but there is nothing that will soothe the broken heart but love and there is nothing that will heal the gaping wounds of life but love. The distresses, the afflictions, the hateful emotions, the distractions, the sorrows,—there is nothing that will heal them but love. Love is always offered as a balm

of healing. It is the greatest of therapeutics. The world has been studying ways of healing, adopting various methods and modes; studying ways whereby the body may be made whole, the mind clarified in its thinking and the soul exalted in its being, but none of them are anything without love. The healing power of Jesus was manifested when the love of God came forth healingly through Him, to the human body which had been weakened by disease. When He raised the dead it was once more a masterful love laying hold of the inert, vivifying, vitalizing it, lifting it into the realm of life and beauty.

God's love! Jesus Christ Himself was the supreme demonstration of what love can do for humanity and of what love can do for the individual. Sinless, beautiful, illustrious, noble beyond the power of words to express, Jesus stands forever in isolated grandeur, because Jesus was the only One in all the world Who ever knew how to love, without weakness, without alloy, without failure. But He never failed because His love was perfect. His perfect love excluded fear and He cast out fear in other hearts. We have then the two triads: anger, fear and hatred; faith, hope and love. The one lifts the life to high levels, the other drags the soul down cruelly, to mutilate it, to shrivel it,

to destroy it. God's love is calling to the heights—away from the dismal and the disastrous to the delights of full co-operation with Himself!

SELF-ASSERTION OR SELF-RENUNCIATION

We find in life a violent antithesis; self-assertion and self-renunciation. Self-assertion is primarily and definitely opposed to love. Self-renunciation is the expression of love at its best. That is why when we come to Calvary we find love in its greatest manifestation. Jesus did not choose self-assertion, because that would have made Redemption impossible. He chose self-renunciation. He took upon Himself the form of a servant. He hung upon the Cross, through love. And in the midnight interview between Jesus and Nicodemus we have the *manifestation* of the love of God lifting the world out of its anger, fear and hate! "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The Father's love sending His Son! The Son's love in coming voluntarily to the world! This is all set forth so marvellously in a few sentences; the mystery of regeneration and the mystery of the regenerated life are fully portrayed in that

midnight interview with Nicodemus; and to multitudes of souls to-day in the silences of the night are revealed the mystery of God and the understanding of the appeal of heaven to the heart of man.

REASON FOR CREATION

It is in love alone that we have the adequate explanation of and reason for creation. Why did God create this world? A world which is so full of iniquity; a world in which the gangster spirit is manifest wherever masses of people live; in which fear, anger and hate, the triad Satanic take possession! Why did God ever create a world in which those things were possible? Why did God create a universe at all? We find the answer in the doctrine of the Trinity. The sociality of God; that interfellowship of Father, Son and Holy Spirit which existed through all eternity! The amplification of that fellowship, the widening of it, the broadening of it,—that explains Creation. God desired the amplification of His own great social being. And so He projected His love in the form of a universe. Why did God create this universe? That man might have an arena upon which to work out his destiny, to realize all the great things possible to his soul, to become ma-

jestic, to become Godlike. He furnished us with the palatial splendours of a universe in which we were to live; with its arched sky filled with stellar glory; with its broad sweeps of blessedness and beauty; its marvellous harmonies. Beauty! Divine Truth! With fond declaration, appealing, calling man unto His own ways and to the expression of His own purest *love!* Love is the jewel among all jewels. That is "the pearl of great price." That is the thing altogether lovely, for it is God, and in human relationships it manifests itself in a thousand ways for the benefit and blessing of the human heart. That is the only adequate explanation of Creation and the creation of man with his power of will and, beyond that power of will, his power to love; for the best thing about humanity, about any individual is his power to love, his ability to direct his entire personality, so that it shall go out with good will, with the overwhelming purpose of blessing and betterment, toward his fellow mortals. That is our greatest endowment, the endowment of love-power. If we did not have it, then who would wish to live? Who would stay in an atmosphere frigid, cold, where no love obtains? But with love, arctic frosts and torrid heat alike are of no consequence. Love is beyond both latitude and longitude. It is not bound by the various occu-

pations or conditions of men. From the first breath of babyhood until the last utterance of mature life, it is love that fills life with its inspiration and its holy aspirations. Here then, is the reason for Creation. It was also the reason and inspiration of Revelation.

LOVE AND REVELATION

Why did God break the silence and come down among men to talk with them, through strange theophanies? If you read the Old Testament Scriptures aright and understand them, there is not a page there that does not directly or indirectly suggest that God is dealing with His children in such a manner as to lift and exalt them and call them into the sunshine of His love. God revealed Himself to men! Why? Because nobody could understand His love to the full, until He spake it forth, manifested it, revealed it to the soul, made declaration of Himself, not alone in nature's grandeur, but in the expression of His interest in humanity.

LOVE AND THE INCARNATION

Then again, we have an adequate explanation of the Incarnation, for God's love could never

have been told, if He had not come among us. Any revelation apart from fellowship is devoid of the greatest and highest expression of love. The Incarnation! There was no other way in which God's love could appear among men. He had to show His love by His fellowship, His goodness, His graciousness, as He lived among men; so He came, the Incarnation of Love. Jesus is Love Incarnate; "God manifest in the flesh."

LOVE THE SECRET OF REDEMPTION

We have in God's love the only explanation of Redemption. Who could conceive of the Cross upon which Christ hung voluntarily, were it not for His love passion (and that is why we speak of the dying of Jesus as His Passion), were it not for His longing such as expressed itself in the Gethsemane sorrow and when He wept over Jerusalem? Redemption is the latest and highest and holiest word of God to you. It is God saying, "I love you. I love you in your sin, your weakness, your waywardness, your bitterness. I still love you in your hostility to me, in your strange abuse of your own endowments. I love you still. In spite of your barbarities and your cruelties, I love you, and so, through that love I came to make it pos-

sible to lift the burden from your soul and bring happiness to your heart." And so He died.

But love is a dangerous thing to trifle with. It is awful to crucify love. It is a desperate thing to trifle with ordinary human relationships in the nature of love. If love is the most inspiring thing in the world, it is the most dangerous when double-dealing and falsehood take the place of integrity and honour. Love must be dealt with by love. And love is the one and only object of love. Love always seeks to understand its object; it seeks to bless its object and so the world is enriched by it and made exceedingly happy.

LOVE, THE BASIS OF THE HOME

Love and domestic relationship! The most blasting, bitter, dastardly, devilish thing this world is experiencing to-day is the effort to eliminate domestic love. This effort is manifest in the Bolshevistic scheme which would take away conjugal affection and return men again to jungle experiences. It would take away filial devotion, wrenching the child from parental protection and provision and putting him under the care of an indifferent State. It is the old Platonic conception set forth in Plato's "Republic," of destroying the weak and letting only

those physically fit survive. It is more antagonistic to the interests of humanity than anything that has ever been presented or proposed or propounded. There is no trouble in the home where love abounds. It is when love grows cold that woe comes into the home. In the relationships of life none are sweeter and more satisfying than those connected with domestic love.

LOVE, THE ONLY WORLD-SECURITY

We enlarge that vision and go out into social relationships; when the community is filled with people who love one another, then we have a progressive community. When the nation has learned that great lesson of love, it has a mighty, masterful influence among the nations of the earth. Love is in reality the golden chain binding heart to heart, nation to nation. It binds humanity together.

This is a great lesson and it is essential to learn the lesson of transmuting lead into silver and silver into gold; that supreme and marvellous alchemy which only love makes possible. Nothing else! It knows nothing of time limits. The tick of the clock is nothing to love. It leaps over every boundary of which we can conceive in life's relationships, when it is true and pure and noble.

LOVE, THE CENTRE OF FRIENDSHIP

In its outgoings, it makes possible that greatest of all social realities, friendship. There is no friendship that has not love in it. There is no manhood that has not love in it; no womanhood that has not love in it. Love sits as the queen of the graces, looking out into the world and its woes and crying, "Come unto Me and I will give you rest." Life? What is life without love? Love lifts its sceptre and its sceptre is supreme. Love enthroned and crowned, sits in dignity among the great qualities of humanity. The crowning conqueror of the world is love. "The fruit of the Spirit is love." In the Patmos picture of Paradise, there is a tree of life which bears "twelve manner of fruits and the leaves of the tree were for the healing of the nations." And among the fruits, love is supreme. Can you not bring a little more of the love of God into your home, into the circle of your relationships, of your acquaintance, and make a little larger contribution to the benefit and blessing of humanity? Can you not blaze some new trail for the broken-hearted? Can you not through love wipe away the tears that fall like rain from eyes which have felt the lovelessness of a world where love should abound? Can you not be the agency and instrumentality under

God in bringing the blazing jewel of love to the eye of humanity and causing its beauty and holiness to abound among men?

"O God, Thou art love. Make us lovable and lovely through Thy love. Indwell us. Enfold us. Let us appreciate that delightful atmosphere of love and grow in the Christian graces, until the fruit of the Spirit is manifested in every act, in every word of life." Amen.

II

LOVE AND VICTORY

JESUS CHRIST never wavered in His confidence that God's love would conquer the world. It was this positive and unequivocal assurance which led Him through each successive crisis straight to Calvary. When conditions were most forbidding He still predicted a world-wide kingdom. In His prophetic portrayal of the woes and calamities which would attend Kingdom building, He urged His disciples, "Look up. Your redemption draweth nigh." Notwithstanding the opposition, and persecution, He guaranteed to His disciples, victory. "It is your Father's good pleasure to give you the kingdom." Jesus based all this confidence upon the fact of the love of God. "God is love." Every onward movement of the human race has found its dynamic in these words for nineteen hundred years.

CONDITIONS TO-DAY

If the conditions which confronted Jesus when He inaugurated His Kingdom in the

world were improbable and impossible, what shall we say of the conditions which obtain to-day? What will furnish sufficient incentive to men to endure obloquy and scorn and give them confidence that victory will perch upon their banners at last? What agency can be employed to meet the hostilities, the vitriolic vituperation and abuse heaped upon Christianity to-day?

As to conditions, they are these: first, the Pleasure Passion absorbing the energies of mankind to a degree never surpassed in human history. The flagging interests are stimulated by every sort of pleasurable appeal and day and night the endless urge to pleasure drives the bodies, the hearts and brains of men on to greater and greater excesses. With a crime bill of ten billion dollars a year, America presents one of the most fruitful fields for reform to be found anywhere in the world. If one is seeking to determine the power of any agency to transform and change a degenerate world, America just now furnishes the most impressive opportunity.

Following, a close second, in commanding the attention and interests of humanity, we find the Purse Passion. Every moral purpose is thrown aside in the mad ambition to get rich. The whole nation is purse drunk. The gambling

spirit is rampant. Wall Street dominates the economic will of America.

In order to increase pleasure, the Power Passion is another of those great forces which sweep with cyclonic disaster over the thoughts and the affections of men. Anything to increase one's commanding ability to compel the world to do obeisance to the individual. Every high and holy instinct is sacrificed to gain political preferment and high position.

Proud of prestige, proud of inheritance, proud of learning, Pride Passion imperils the modern quest for truth. Men scorn the humility which is essential to fellowship with God. An unsanctified scholarship boasts of its superiority and sneers at the necessity of Revelation or of reconstruction. Jesus said, "Except ye enter the kingdom of God as a little child, ye shall in no wise enter therein."

Naturally enough, in the wake of all these things, there is an appalling pretence which can not easily be camouflaged. Pharisaical presumption abounds to such a degree that one wonders whether the grace of humility is completely lost. A New England minister in a Congregational church, recently took as his theme, "The Mistakes of Jesus," yet this man pretends to be a Christian. He unceremoniously repudiates anything supernatural about the Bible.

The Cause of Christ has no more significance to him than the emptiest symbol you can conceive of.

The question is, what are we to do to meet these conditions successfully? Is degeneracy to continue? Is the Church of God herself to become more or less a partner with the world in all of these dominant influences or is she to come out in the open and meet the challenge they suggest? One thing is positively sure, only the massive certainty of the victoriousness of God's love can give anybody heart and hope right in the face of impending disaster.

THE TASK OF THE MODERN CHURCH

The task of the modern church is stupendous. Notwithstanding the multiplied antipathies and violent enmities and rank atheism, it is the duty of the Church to go straight forward in her task of Gospelizing the world. If the world is to receive any good news at all it will be the "Good News" represented by the Gospel at its face value. No eviscerated, emasculated, crippled, maimed remnant of a Gospel, offered by Modernism, can do one thing to correct or counteract the evils of the world to-day. A proclamation of salvation through Jesus Christ our Lord, pre-

cisely as presented in our Synoptic Gospels will successfully meet the currents of iniquity which are running swiftly to-day.

The next task of the Church is to ethicalize industry. The marvellous economic successes of America are terribly marred because of a lack of moral idealism on the part of both capital and labour. Strikes and lockouts are symptomatic of a disease which must be eradicated. Inequality and injustice are everywhere manifest and only the introduction of the spirit of Christianity can ever insure a square deal for both capital and labour. "The fruit of the Spirit is love." "If any man have not the Spirit of Christ he is none of His."

A third task of the Church is to socialize humanity. Class distinctions are growingly apparent and are utterly opposed to the Spirit of Christ. Racial discrimination works havoc with reform movements. To enable men and women to live amicably together in communities and nations is a task which will be accomplished by nothing save the Christian Church. The Church holds the key to the establishment of real brotherhood.

An added burden resting upon the Church is to throw off the worldliness which empties the Church of her spirituality and neutralizes largely her activity. The Church must be

spiritualized and her religion something more than ritualistic regime, or a parade of piety.

The Church has a still further obligation to internationalize politics. None of the great problems to-day could be met by any other force than that of Organic Christianity. In Organic Christianity, the one supreme dynamic is love. If the apathy and indifference of professed Christians are to be overcome, it will be done only by a flood-tide-inpouring of the love of God. The Church has the remedy for all the ills of humanity. There is not one great necessity which the Gospel of Jesus Christ can not meet. We need to dwell more than we have done on the inevitableness of victory. It is said of England that she is sometimes defeated in battle but always victorious in war. No question is more stupidly foolish than this, "Shall the Fundamentalists win?" Evangelicals represent, first and foremost, the love of God as revealed in Jesus Christ. This love is equal to any strain which may be put upon it. As surely as the silver stream flowing down the mountain side over desert wastes transforms them into gardens of beauty, so sure is it that the love of God will effect world transformation. It is a fountain which flows on and on, pure, refreshing, satisfying and creating healthful conditions. This love should be proclaimed with greater fervour,

practised with greater devotion and completely trusted in as the all-sufficient agency of God to deliver the world from its thrall. We are in an enemy's country and will continue to be until the Lord shall come. The love of God is stronger than the combined and massed enmities of the world. He who went to Calvary's Cross as the last and final expression of God's love for a lost world bids us "Be of good cheer. I have overcome the world."

With Maltbie Babcock we would say:

"This is my Father's world.
Oh, let me ne'er forget,
Though wrong be oft so strong,
God is the ruler yet.

This is my Father's world.
The battle is not done.
Jesus the Christ shall be satisfied
And earth and heaven be one.

This is my Father's world.
If e'er my heart is sad,
The Lord is King,
Let the heavens ring,
God reigns, let the earth be glad."

LOVE AND RELIGION

The practical side of home love is beautifully exemplified in the Book of Ruth.

The exploits of a hero are less important to the understanding of a nation's life than the enthusiasms of the home. The glory of the landscape does not consist of its splendid mountain scenes, its wild gorges, its terrifying chasms, so much as it consists of the flower-covered plains and valleys, the frescoed sky, the lakes and the fountains. Interpretation a matter of emphasis! We stress the storm and ignore the calm. The periods of rest exceed the periods of revolution. *War* has had less to do with national development than *worship*. We do not go to the divorce courts to determine the attitude of the people toward home. Magnified difficulties and ignored delights give a false representation of a people or a period. Naomi and Ruth are as really representative of the people of Israel as were Deborah, Balak and Gideon. The sublimities of the *sunset* are just as significant as the sweep of the storm. We remember the day of the cyclone and forget the other hundred days of the blue sky. Naomi and Elimelech her husband were not the product of barbaric or savage condition. Take with a grain of salt a great deal that is said about the savage condition

of the people of Israel in the time of the Judges. An age and social circumstances that could develop characters like those presented in the charming idyl of Ruth can not be looked upon with either scorn or pity. Kishon, Jezrael and Gaza with their heroes are not so descriptive of the conditions which obtained in the homes and hearts of the people of Israel, as the pastoral scenes and happy home suggested by the story of Ruth. There was sunrise promise, noonday calm and sunset serenity even in this period of alternate advance and retrogration, allegiance and apostasy. It is restful and reassuring to read the Book of Ruth after the stirring scenes of Judges. Neither plain nor mountain peak can alone properly portray the topographical features of a continent. Single and isolated events telling of the tumult of battle or the happiness of humble homes do not give us a proper insight into the institutions, the influences and the achievements of the people of Israel. Their spiral ascent in learning and life is not to be despised.

HOME SCENES

No nation has ever risen to a greater height than that represented in its average home. The unit of society is the individual. The exponent of national life is, however, *the home.* How-

ever great the aberrations and departures from the true law of progress by multitudes of people in any country at any period, the fact remains, that if a goodly number of homes represent high ideals, noble purposes, exalted conceptions of God and duty, progress, though delayed, is sure. Six miles south of Jerusalem on the top of a rocky hill, picturesquely located is Bethlehem. No town on the face of the earth is more significant when considered in the light of its relations to momentous events. The fact of paramount importance connected with Bethlehem is the birth of Jesus Christ. In the time of the Philistine raiders, who were making a prey of Israel, Bethlehem did not escape the stress. Drought and the disaster of repeated invasion impoverished the people. There were multitudes of homes in Israel where the worship of Jehovah was an absorbing passion, even at the very time when they had been reduced to a condition of absolute subjection to imperious heathen neighbours. Such a home was that of Elimelech and Naomi. They prayed and purposed. They worked and worshipped. They hoped and harkened. Two sons blessed their union. The affliction of physical want pressed sorely upon them. Dread famine increased their suffering and they went to Moab and established a home there.

Of the decade of their sojourn in Moab the record recites nothing, in detail. The outstanding facts are these. The sons married two of the women of the land. The Moabite girls came into the home of Naomi. Her husband Elimelech died. Then in succession, Mahlon, which means "the weakling," and after him, Chilion, which means "one who pined away," died. These names would indicate then that the boys were never vigorous. Under the crown of distressing sorrows the three women were compelled to face the future. Meanwhile, in Judea, the famine had ceased and Naomi, longing for fellowship with her own kinsfolk, homesick for Bethlehem, decided to return to her people. Her womanly devotion to her household, her loyalty to her faith, all that makes womanhood attractive is revealed as characteristic of Naomi. Rarely is the charm of a beautiful home more perfectly set forth, nor in so few words. A woman who could produce an atmosphere of perfect peace with two daughters-in-law continuously in the home, has rare qualities.

THE PRE-EMINENCE OF PERSONALITY

Rarely does the value of a consecrated personality find a more beautiful emphasis, than in

the case of Naomi. No single episode in the entire Old Testament Scripture breathes a lovelier fragrance of the home garden, than the passionate outburst of tenderness with which Ruth addresses Naomi when the hour of final decision had to be met. The immortality of this bit of literature is assured. It is an expression of the holiest emotion coupled with an abiding and holy principle of character. The three widows, one advanced in years, the others with all the glow of youth, but with the sombre sadness of early widowhood, were at the borderland of Moab. The self-sacrificing character of Naomi was indicated in her desire that her daughters-in-law should face the future hopefully and happily. She had nothing to give them, but "love and religion." Her own experience of longing for her own people led her to hesitate to take these young women away from the home folks into a strange land. There they would be foreigners as she had been a foreigner in Moab. Opportunities would be open to them for the reestablishment of their homes among their people. She doubtless hoped that they would remember her religious instruction and admonition, her exhortations and appeals. They had learned the difference between idolatry and devout worship of the living God. What they knew of religion, however, was what appeared

to them in its incarnate form. It was in the personality of Naomi. They had found Jehovah. How immeasurable is the influence of a life in which the spirit of worship and service is regnant. The instruction of Naomi would have fallen flat but for the fact that she exemplified her own teachings. It was she *herself* who was *irresistible* to the adoring Ruth. Her sister loved much but did not love supremely.

THE SURGING FORCES OF A SOUL

The mightiest forces of an immortal soul are love and religion. These are the two agencies which have shaped the destinies of men and of nations. The *kind* of love and the *kind* of religion are all determining. Like gravity in nature, always operative, always controlling, so love in human personality is the predominant, pre-eminent fact. It is an indescribable something which leads to the greatest heights and carries in itself every commendable and attractive quality that pertains to individual life. It leads men and women to a willing servitude and while they become voluntary slaves, they realize their own largest freedom. It is the supreme paradox of life. He who is most under the bonds of love is most free. It is the only lifting power which will take men and women

out of the maelstrom of life and set their feet on sacred promise. It ennobles, beautifies, glorifies everything it touches. Of course we refer to a sanctified affection, a holy devotion, a passion combined with a principle in which God abides. LOVE, a holy flame, a Divine force, a resistless compulsion, a commanding restraint, that imperial, splendid something in man which makes him fearless in danger, hopeful in trial and tempest, triumphant in the face of catastrophe, and gives him a place among the kings of the earth.

Absolutely inseparable from holy love is holy religion. In religion we enter the realm of conviction. The greatest ventures and victories of life have all followed in the wake of conviction. All that makes life worth living, the highest and holiest incentive to sacrificial action, the most blessed and lasting ideals, all these are associated with *true religion.* These were the forces surging in the souls of these two maidens of Moab. Love and Religion they saw embodied in Naomi. To one the appeal was resistless. To the other, whose surrender to love and religion had not been so complete, the appeal was strong, but the ties of home and native land were even stronger. Orpah returned to her kinfolk. Ruth broke the silence in impassioned appeal which attested the finality of her choice,

"Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go and where thou lodgest I will lodge. Thy people shall be my people and thy God shall be my God." Human affection could go no farther. It is one of the sublimest utterances ever expressed by human lips. The three thousand years that have passed with their innumerable expressions and declarations of devotion have nothing surpassing this response of an immortal soul to love and religion.

INSEPARABLE DEVOTION

Affection is often tested in life by the vicissitudes of circumstance, by the strange leadings of Providence. A friendship which would stand the test of expatriation is a strong one. To leave home and country for the sake of personal fellowship is a severe strain on human affection. Yet there are multitudes who stand it and who even count it a joy to prove the loyalty of their love by going to the ends of the earth with one in whom the heart is centred through the holy passion of love. How divine a thing is that friendship which establishes an inseparable relation, a relationship at least of interest, whereby thought and prayer interweave, interlace and interlock, until no matter where the individuals

physically may be, they are one in thought and purpose. "Where thou goest I will go." Such is the declaration of a soul that has found Jesus Christ, and who with spiritual passion clings to Him, ready to endure, ready to suffer, ready to experience deprivation and self-denial, ready for anything that may be required as a result of following Jesus. It is this calm, deliberate declaration that has made so many triumphant when the test has been severest. It is pressing forward unflinchingly and fearlessly through tempest and torrent, following Jesus, that makes for spiritual transformation whereby the very likeness of Christ shows forth in life.

THE SHARING SPIRIT

Another characteristic of loyal devotion is this: it seeks no immunity from the experiences of another for whom the attachment has been established. "Where thou lodgest I will lodge." A beautiful contentment in *sharing even the privations of another* is the highest expression of love. How many homes have been distressed and even dismembered because of the unwillingness to share the humility which adverse circumstances sometimes require. It was not easy to go from the palace to the cottage. Only true love will carry one over to live in

poverty without protest. We lose the force of the lesson if we do not regard it as parabolic. It is representative of the relation of the soul to Jesus Christ which we are led to question until we say with heart earnestness, "Where thou lodgest I will lodge." Wherever it is necessary to follow Jesus and then to abide with him as Livingstone did in the wilds of Africa, as John G. Paton did in the South Seas, we must be ready to go and to *stay*. If we are disciples of Christ, it is right for us to believe that the circumstances in which we find ourselves placed and which are unavoidable, represent the abiding place of Christ, and it is sometimes the most heroic thing we can do to say, "Where thou lodgest I will lodge," "I will stay here as long as Christ is my leader."

THE JOYS OF FELLOWSHIP

"Thy people shall be my people." This was the central part of Ruth's joy. When she took Naomi she must also take the people of Naomi. It is impossible to become a Christian and still keep our fellowship among the people of the world. When we take Jesus Christ as our leader and our teacher and declare our allegiance to Him, that allegiance involves that we shall find our most sacred fellowship in association with

those who love Him. An unwillingness to separate oneself from the world has led to many a decline and departure. We may readily believe that one of the reasons of the low level of spiritual attainment which the Church to-day experiences is its desire to go with Naomi and at the same time to worship with the worshippers of Chemosh in Moab. The allegiance must be unalterable and final. "Thy people shall be my people and thy God my God."

UNFORESEEN CONSEQUENCES

The vital choices of life have results which none can measure. Naomi promised Ruth nothing but continued affection. The picture of the home life in Bethlehem after their return has neither glare nor glamour, but it has what is better, God and goodness. It is ours to fulfil our appointed mission without regard to emoluments. Gleaning in the fields of Boaz, who was related to Naomi, Ruth attracted the attention of the wealthy householder, won his affection and became the queen of his home. Yesterday in poverty, to-day in affluence! Yesterday a victim of the customs of heathen idolatry, to-day ennobled in life, exalted in purpose, controlled and commanded by love and religion, such are some of the happier contrasts of life. Her acqui-

sition of wealth and position through alliance with Boaz was nothing as compared with the fact that she became the direct ancestress of David and so of our Lord. What may God not do with and for us, if we enter the orbit of His holy will and move with rhythm and without friction in fulfilment of destiny.

III

JOY

"The fruit of the spirit is . . . Joy."
—GALATIANS 5:22.

HERE is something that *grows*. We must not look for it, then, in the factory. We will not find it in laboratories. It is not the result of a theory of life. Jewels can be made synthetically, but not fruit. You can not successfully counterfeit a peach or a pear. You can make synthetic jewels that really look like genuine stones. You can not construct joy. It is a thing apart.

If it is a fruit, it must have root, trunk and branch, yet all these will not guarantee fruit. There must be branches and the branches must abide in the trunk of the tree or the vine. Even now we are not guaranteed fruit. The fruit must be in the life fluids that course through the trunk or vine. Now we are getting at it. Joy comes through vital connection with the sources of mysterious joy forces in God Himself. It is

a fruit of the Spirit and the Spirit is God communicating Himself.

WHAT JOY MEANS

How rich in suggestion is the word JOY. It is a word that carries an idea that sets the joy-bells ringing in the soul. Glad emotions are awakened as we speak it. Hope like a twinkling star in the sky is always seen where joy abounds. There is a tang about it, a sort of sacred spicery that flavours our thinking as we speak the word. It has the tumble of the waterfall, the song of the brook flowing through the woodland meadow, the bubbling of the fountain, the noble surge of the tide pushed on by the heart-beat of the ocean. It has the flare of the aurora, the effulgence of the noontide, the peace of the evening and the calm of the bosom of the moon-lit lake. It has the melody of a Schubert song, the harmony of a sonata. It is sonorous as an oratorio and as satisfying as a symphony. It is alive with emotion and permeated with rationality. Joy as an experience makes life worth living and generously communicates itself to enrich the lives of all mankind. It is something sublimely beautiful and beautifully sublime. Enshrined in personality, it multiplies power and is a mighty magnet to draw and hold the

hearts of men. It sparkles like a diamond and has the lustre of refined gold. It eludes the grasp of pleasure-bent, passion-controlled devotees of sensuous delight. It scorns the embrace of the debauchee and flies beyond the defiling touch of social harpies. The charlatan and the pharisee woo it in vain. It must be wooed unselfishly and won honourably. It can not be purchased with gold, nor can it be destroyed by poverty. It is like the enamel flower that grows at the mouth of the coal mines, whose petals remain untarnished by the flying carbon and whose lustre seems all the brighter because of the grime everywhere about it. So joy retains its loveliness and its glory though all about it is sad and sordid and mean.

JOY IN A SAD AND SOMBRE WORLD

That this is a sad world can not be denied. Crushing burdens weigh the heart to the ground. Overwhelming sorrows stain the face and bend the frame. Cruel attacks that threaten progress are the experience of multitudes who are struggling up. The wail of affliction is heard on every hand despite all the Christian work of alleviation that has been introduced. Friends forsake, enemies hate and selfishness blasts. Betrayals leave trusting friends stranded and dis-

couraged. Ingratitude makes a mockery of parental love. Robberies in high finance leave thousands stranded. Wealth disappears like frost before the hot sun. Health breaks and poverty comes stalking in at the door. What a bitter mockery to talk of joy under such conditions! But is it? Yes and no. Yes, if joy is a mere human production. If it is a matter of chance or accident, then again it is foolish to talk of it. But this is just the point. Real joy comes in another way. It comes from God. It is a fruit that grows on the TREE OF LIFE. This tree can subsist in spite of all weathers. It takes no account of adversity. Its juices flow from the HEART OF GOD. Reverses of fortune can not kill a single branch on the tree. The frosts of cruelty, cynicism and pessimism can not touch it. Changing the metaphor, it is a stream that flows from Paradise, watering the arid areas, the desert stretches of the world. Joy is the Gulf Stream that disregards winds and tides and flows ever on and brings the luxuries of the temperate zone to the regions of Arctic cold. Joy is not determined by life's accidents and circumstances. It has supernatural source and is never known in its fullness and beauty without faith in God. It can not be worked up by any magical formulas or pronouncements. It is destroyed by selfishness. It simply can not exist

where wickedness abounds in the heart. It refuses association with envy, jealousy and hatred. They seek it in vain who retain enmities in the heart.

FRUIT, THE GLORY OF GOD AND MAN

"Herein is My Father glorified, that ye bear much fruit." Every philosophy of life has for its objective JOY. But none but a Christian Philosophy seeks it at its one and only source. The owner of an orchard is utterly impotent to produce one apple, peach or pear. All he can do and what he must do, if he secures fruit, is to plant the right tree and then carefully cultivate it. "God alone can make a tree." Yes, and God alone can produce fruit on the tree, but man can plant and cultivate. Culture will never produce "grapes from thorns or figs from thistles." When the fruit forces are in the soul, you can not help bearing fruit. It will come as the bird sings, the fountain flows, the bee gathers honey. Because they MUST. Nature is God at work in His world. Law is only God's way of doing things. Joy comes through obedience to the laws of joy and in no other way. When it does come that way, fires can not consume it, floods can not drown it, rust can not corrode it and time will not lessen it.

SEEING THE WORLD THROUGH JOY-LENSES

The whole world is changed for the man who has joy brought into his soul through Love Divine. He lives in a new world. "Old things are passed away; behold all things have become new." We can see men as trees walking when a partial joy is experienced, but when the soul thrills to Heaven's purpose and joy abounds, then problems become less difficult and the way grows bright; then courage takes the place of fear and the impossible becomes possible. The tangled skein begins to unravel. The angel walks out of the marble block. The face appears on the tapestry and everything takes proper shape before our eyes. Where there was deformity before there is beauty now. The life that was so uninteresting begins to appeal to us as we strive to contribute the joy of our own hearts. People look different. Music sounds different. Providences do not seem so cruel or so meaningless. Good will abounds and friends multiply. Flowers wear a brighter colour and nature carries a smile. What then can be more worth while than fulfilling the conditions that produce joy? Who does not want it? Here is something within the reach of every child of humanity. It is not given to every one to have what the world calls happiness, but it is given

to every living person who wills it and wills it enough to pay the price, to live a joy-filled life.

WHAT JOY WILL DO FOR YOU

This fruit of the Spirit, Joy, puts iron in the blood. It is rich in vitamins. It immediately doubles, trebles and quadruples the lifting power of personality. It gives elasticity to the step. It keeps the soul youthful, exhilarant, aggressive. You can never grow old, if joy abounds in your soul. Resolutions to realize the best become a very passion in the soul where joy abounds. You can not down a Joy-filled heart. Its exuberance is perennial. Such an individual smiles at storms and trudges on, defying every danger, ever hopeful, ever serene. It is joy that sublimates the fear instinct. It releases all complexes and gives LIBERTY to the life that experiences it. Let Christ's own joy once get into your heart and your trouble with obsessions and neuroses is gone forever. That does not mean that troublesome things will not attend the life, even when the fruits of joy are being partaken of. But courage and confidence will master such conditions. Joy will cure you of the fear complex, the inferiority complex, the hate complex and every other complex that holds down life. All the cosmetics in the

world will do less for you in beautifying your faces, than just an ounce of pure joy coursing through your soul. Joy is the greatest beautifier in the world. It makes the cheek ruddy, the eye clear, the hand steady and the whole being tremulous with anticipation.

GOD'S PURPOSE FOR MAN IS JOY

Nothing is surer than that God planned this universe with the joy of man in view. When God formed the world, chaos became cosmos and law ruled the world, but law behind which were reason and love. Eden, a garden designed to produce happiness, became man's habitation. Here was every sweet-smelling flower and herb for the satisfaction of man. Here was the fruit-bearing tree and here was everything that could gladden the heart of man. What better evidence than this Edenic loveliness, that God intended man to be happy? Well, His intention has not changed. Notwithstanding the fact that man forfeited his right to Divine recognition and love, yet God still loved and still purposed Joy.

GOD SPEAKS HIS WILL FOR HUMAN JOY

Of all the wonderful theophanies, there is not one that does not breathe love as its purpose.

How to get men out of trouble and change their sorrows into Joy is the constant problem God is solving in His Revelation. All instructions for worship and service clearly indicate that God wanted man to get rid of the things that grind and take hold of the things that glorify. The Chosen People were to "Serve the Lord with gladness." The very warnings and the commandments are only unfolding the joy-way of life and warning against the course that would inevitably bring sorrow. What is the whole Old Testament but the voice of God speaking JOY to a lost world and marking out the road to the City of Delight. When man lost the way and came under bondage he was never happy. Sin destroys joy and no man was able to find his way back without God's voice.

JOY AND THE INCARNATION

No fact of history is better attested than the fact of the Incarnation of God in Jesus Christ. If the Scriptures that reveal it are not to be trusted, then no other part of the Bible can be trusted. At the very outset, the Annunciation was associated with joy in heaven. Mary was to be filled with joy. The angels sang the joy message that wondrous Christmas night. "Behold I bring you good tidings of great joy,

which shall be to all the people." The coming of Christ was accompanied with the highest expressions of joy. For very joy, the Wise Men offered their gifts to the infant Jesus. The message of Divine Love was in the nature of highest joy. Jesus came to remove that greatest of all causes of complexes and neuroses,—sin. And the Incarnation was the one and only road to redemption. The Incarnation was nothing less than "God manifest in the flesh." Jesus not only showed the way to the highest joy, but He experienced it and provided the means for its realization in every life that believes in Him and trusts Him.

JOY AND REDEMPTION

The very redemptive purpose of God included joy. "With joy shall ye draw water out of the wells of salvation." (Isa. 12: 3.) "Looking unto Jesus the author and finisher of our faith, Who for the joy that was set before Him, endured the cross, etc." We have been accustomed to think of redemption as woeful and inexpressibly sad. We have conceived of it as a rayless night. We have thought Christ in the Garden and on the Cross, joyless, overwhelmed, crushed. This is only a part of the picture. It is all very true and we can not overestimate the cost

to Jesus Christ of bringing salvation to a sin-cursed world. There is, however, a bright relief from this picture. There are high lights which master the shadows. There was an undercurrent of joy flowing through Christ that made Gethsemane endurable and Calvary possible. It was this same joy that enabled him to see the tomb as a gateway to glory. Christ's life was the most joy-filled life the world has ever known. It was free from the pangs of conscience experienced by those who violate God's law. It had none of the sorrows incident to remorse. The worst suffering in this world is by no means physical. It is the suffering which is endured when conscience becomes fully alive and exercises its prerogative of judge condemningly.

Jesus never had any of this experience. It is the unique peculiarity of joy that it can exist and abound when suffering is intense. It is an interesting fact that in the midst of overwhelming sorrow many a person has come to feel the joy of a new relationship with God. To such there has also often come the joy of conscious power to endure. There is a wonderful satisfaction in finding ourselves endued with power to meet an unexpected crisis. "There is joy in heaven over one sinner that repenteth." Salvation from first to last is a continuous mani-

festation of exhilarant and supernatural joy. There is no thrill like that of a soul that first experiences a sense of Divine pardon. The peace of redemptive love is beyond words. We can not doubt but what Jesus Himself experienced an immeasurable joy in the knowledge that His atoning sacrifice was saving the world. When one has for the first time stood in the Presence of the Living Christ and has heard Him say, "My child, your sins are forgiven," that is joy indeed.

JOY AND WORSHIP

How many people are there who find the worshipful activities of the Church a real joy? How many have a sense of enthusiasm and satisfaction as they enter the doors of the House of God? What a host of people go to Church out of a sense of duty. They have no zest in it. There is no real delight experienced. Yet, worship ought to give the heart its very sweetest taste of joy. To be face to face with God and to commune with Him in prayer, how much it should mean to the worshipper. The whole soul should be filled with unconstrained joy while we are engaged in true worship. The ancient Ark was carried to the Temple amid songs and dances. Praises and thanksgiving rang out with

joy. How often in the utterances of the "sweet singer of Israel" we are exhorted to be "joyful in the Lord." In order to experience joy in worship we must have a real desire to meet God. We must believe that Jesus Christ is here. We must be willing to be chided for our wrong doing and to be led in thought to the higher life. What possible satisfaction can one experience if his conscience is opiated and his will is paralyzed? How blessed it is to enter into the joy of the Lord with a confident expectation of being prepared for greater tasks and empowered for important undertakings.

Worship is the most exalting experience imaginable to one who has learned to "Worship the Lord in the beauty of holiness." "These things have I said unto you that My joy might remain in you and that your joy might be full." (John 15: 11.)

CHRIST'S JOY IN US

Perhaps you have thought of Jesus as very sombre, carrying with Him always an attitude of depression. You have thought of Him as spending His nights in a joyless solitude and His days in grief as He looked out upon the sins and sorrows of the world. One thing is sure, He did not so contemplate His own life. Take

Christ at His own estimate and we find His life a joy-filled life. He did carry in His own soul the burden and the sins of humanity but He did it joyfully. Otherwise, why would He express the yearning hope to His disciples that, "My joy might remain in you"? By that He meant the contributive life, the life which could communicate joy to others. Painters are somewhat responsible for our mistaken views regarding Jesus. He is presented to us with a sad, effeminate face. But such a portrayal as this is not according to the Gospel truth. Behind all the sadness in Jesus' life there was ever welling up the joy of conscious fellowship with the Father so that He could say, "I and My Father are one." It was an inexpressible joy to His soul that He was to bring in to a lost world eternal life. He was able to say at the conclusion of His life, "I have finished the work which Thou gavest Me to do." (John 17:4.)

It was entering in to this joy of Jesus that enabled the great Apostle Paul to contemplate his own departure with satisfaction and contentment. He said, "So that I might finish my course with joy." Here was a man who had been beaten with rods, thrust into prison again and again, constantly threatened with death, yet reviewing his whole life with complacency, even contemplating imminent death and talking

of finishing his course with joy. Of all the Apostles, he had endured most, suffered most, yet counted it a joy that he was to suffer with Christ. The disciples rejoiced that they were enabled to bear something, to do something, to "fill out" as they said, the sufferings of Jesus. Joy is not impossible amidst life's reverses. It is something that flows on independently of the little dam that is thrust across the stream.

One of the terms constantly used in modern psychology is "sublimation." It expresses the possibility of such a transmutation as shall completely change the character of an instinct or even of an emotion. The Apostles knew all about this and hence they speak of sorrow being turned into joy. Jude contemplates the joy of the Christian as beyond possible definition or description. He says, "He is able to present you faultless, with exceeding joy." (Jude 24.) Again Peter speaks of "the unspeakable joy of the Lord." So much then for the life which thrills to Revelation; the life which thrills to the Divine touch; the life that has learned the secret of abiding joy; the life that knows how to do more than simply exist; the life that lives in the upper air and feels its heart throb to its knowledge of God. That is indeed the life sublime.

BIBLICAL CONCEPTION OF JOY

We have then the Biblical conception of joy. It indicates to us what God expects us to realize in the way of sanctification. There is a difference between happiness and joy. Definitions do not aid us greatly when we contemplate anything like joy, but sometimes they throw a little light upon the matter. Happiness is that which results from things that happen. Joy is an experience within. Joy is the force of the infinite God moving in the soul of man. Joy is an abiding quality. In its expression it is sometimes exuberant and sometimes it is very calm. There is a joy which is so deep that it can never give expression to itself in any outward manifestation. We never find joy by seeking it amidst the things which are definitely and finally material. It does not come that way. You may have a sense of physical gratification, but that is not joy. You may have for the moment an emotion of enthusiasm and ardour, but that is not Christian joy. It can not be fashioned here. It is not possible that we should find it amidst the mechanics of life. It is not in man. If we go to wealth for it, it is the testimony of the whole history of man, that wealth does not contribute it. No man indulged himself more in the pleasures of life which result from the ac-

cumulation of vast wealth, than did the writer of the Book of Proverbs, who, with a melancholy wail, says, "All is vanity." "All is vanity!" Of course, because he had not sought joy where men had gotten joy.

If you seek it in education, wisdom says the same thing also. Education and culture can not produce it. There is many a cultured life that is entirely devoid of joy. There are thousands of those who have accumulated wealth who know nothing of joy. The palace does not, perforce of being a palace, produce anything of joy in the heart. The hovel ceases to be a hovel the minute joy wells up in it and pours forth in a sense of satisfaction, in kindly thought, in generous decisions. There is no habitation so humble as not to have in it palatial qualities the minute man has learned how to be joyful in God.

Joy is not to be found in the factory. It is not a contribution of any manufacturer. It is not the gift of learning. It can never be realized by a mighty resolution and resolve—"Go to, I'll be joyful." There may be merriment. I have heard in the streets at the midnight hour, laughter and ribald songs, which seemed to broadcast gladness. It was only revelry, with its songs of unholiness, when the darkness of the night hid the face of the singer. But there

was no melody and there was no sweetness. There was only the guttural harshness consequent upon dissipation. The dissipated life knows nothing of joy and the selfish life knows nothing of joy; and the man or woman who seeks his own way does not know joy. It is something which must be outgoing, uplifting, contributive, gladdening to the soul. It is not to be found in midnight revels. The man or woman who exchanges the Prayer Meeting for a dance does not know anything of joy. He has lost it, though he may think he has found it. He should fall upon his knees and pray God to call him back again to the sources of joy that he may sit once more under the tree of life which bears fruit Divine. He who spends his evenings with riotous friends who say, "We will drown our sorrows in the wine cup," knows nothing of joy. Oh, no! He does not know anything about joy. Joy is the fruit of the Spirit and the fruit of the Spirit is not in the atmosphere of sinful hilarity. What man can do to secure joy is precisely what he can do to secure the harvest or the fruits of the orchard. He can cultivate his orchard, but only God can give the fruit. No man can create joy; neither can any combination of circumstances prevent it. It is beyond the defiling touch of man. All the combinations and machinations of evil fail to

hinder God's purpose for the man who has learned the secret of joy in service, in worship, in communion and in allegiance to God. Then we have joy, real joy, contentment, satisfaction, an inner consciousness of rectitude, an inner consciousness of noble purpose, a sense of God's pleasure and approval.

HEAVEN

Jesus said that Heaven is constituted of joy, for He said, "Well done, good and faithful servant, enter thou into"—what? "The joy of thy Lord!" (Matt. 25: 21.) And it is the joy of our Lord which must constitute Heaven, if we ever experience its beauty and its blessedness. "I came that ye might have life." "These things have I said that My joy might remain in you and that your joy may be full." There are millions of faces that tell the fact that joy has departed. But listen,—there are other tear-stained faces, too, joyous even while they weep.

"Oh, Joy that seekest me through pain,
I cannot close my heart to Thee.
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be."

Joy, which pain can not limit or lessen! "Oh, joy, that seekest me through pain." "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30: 5.) And joy endureth through the night of tears if we have outlook; and we are able to reflect happiness, beauty and hope in our faces. I have seen many a heavenly face, furrowed with care and stained with tears, yet beautiful as the face of an angel, because of the indwelling joy that God put there and that stays there. Joy is His gift. The tree which you have planted, He grows. He sends the fruit, by His own indwelling energy. The fruit which grows upon the tree, grows upon the branch that abides in the trunk of the tree. Only God can produce fruit and this is what real joy is, the fruit of the Spirit. "The fruit of the Spirit is joy." Should not the Christian life mean more to us when we view it under these aspects? May not Jesus draw us closer, when we think of Him as the Supreme Joy-giver? Should not life itself take upon it a new and greater meaning because we have learned to be joyful?

THE WILL TO BE JOYFUL

Only a self-denying life, the life that is bubbling over with gratitude, knows joy. Re-

nunciation is inevitable to the soul that would grow in grace. It is the soul which in its contribution is enriching the world continually that understands the meaning of joy. Such a soul has the sharing spirit and is not content merely to receive for itself. The parent knows something of it, who has dedicated son or daughter to God and has made great sacrifices to make that other life glow with beauty and to give it an opportunity for development. Joy? It affects the sum total of personality. Joy alone can make life really *life* and not mere existence.

WHAT PREVENTS A JOYFUL LIFE?

Joy never existed yet in a heart that entertained hate. Joy never abides in a soul that is envious. Joy will not stay in an atmosphere which is charged with hatred toward one's fellowmen. It can not. Joy will not stay in a life which is parsimonious, mean, abrupt and narrow. Joy never yet abode in the soul that is sinning wilfully, willingly and never repenting, never turning to God. Let there be in some form or other a manifestation of sin in the heart and joy will not stay there. It can not stay. If there is inharmony, you can not dissolve the inharmony until you have surrendered that life to God; He will change it and bring out of its

seeming inharmonies the music of His own melodious life.

What shall we say of joy in the home? Joy comes into the home when each member of it is seeking to promote the happiness of every other; when in self-forgetfulness, each is anxious and desirous of promoting the beauty and progress of every other life. Then joy comes flowing through.

MATHEMATICS OF JOY

We multiply by dividing. We add by subtraction. Our mathematics is changed when we get into the joy-world and we just fill the world with hope because we are joyful. This joy is available to you; it is available to me.

If my life does not throb with joy and thrill with it,—it is because I have not willed to appropriate it. The tree is there. The fruit is there. The fruit of the Spirit! I may take it to my heart. And when the Spirit has His way in your heart, all the characteristics of your personality are like an orchard—now sweet with flowers, now weighted with fruit. "The fruit of the Spirit is joy." God give us joy, abounding in its fullness.

IV

PEACE

"The fruit of the Spirit is . . . peace."
—GALATIANS 5 : 22.

AND what is peace? It is triumphant tranquillity. It carries with it the suggestion, therefore, of conscious power devoted with purpose. It has enfolded in it the suggestion of resourceful effort looking to a great objective. Peace is unimpeded progress; the progressive activity which should not and does not brook restraint, but which moves with smoothness to the ultimate achievement of God's purpose. Peace is soul quietude which exists with an inner urge at the same time; fervour, expression. Peace is a satisfying security. A phase and feature of peace is particularly the feeling of satisfaction brought about through a conscious security in a world of difficulties and unrest. Peace! It is the unobstructed flow of the current of life; not a stagnant pool. Not even the calm, unruffled lake! That does not best represent peace, but the flow of the river;

the active coming of the rays of sunshine to glorify and bless the world and give it life! Peace in the soul means a flow of the soul; a pouring out of a person's energy; if not altogether frictionless, at least unobstructed; contemplative, merging into the being of God, not in any Nirvana, but in sympathetic, loving cooperation with His purposes; the intermingling of mind with Mind, soul with Soul, personality with Personality. That is peace.

Peace? It is the impassioned quest for God's goodness and spiritual greatness. That is peace. It has in it, therefore, all the passion of a mighty and tremendous Divineness, which God puts in the soul. Peace is not the dull, stupid experience that hides its head in the sand and sees no danger and is never agitated because too ignorant to sense danger. Peace is not the eaglet in the nest, sunning itself and waiting with mouth open to be fed, but rather the eagle outriding the storm and enjoying the exhilarations of the upper air. Peace is not the pacifism that refuses to fight for life, liberty and honour. Peace is not the clam hidden in the sand, shooting sea water as its only evidence of life. Peace must be conscious of adequate resource, come what will. Peace demands that we shall be linked up with the eternally powerful, good and true.

In the industrial world, progress depends

upon peace. In the moral world, elevation and altitude depend upon peace. In the individual soul, the contentment which is God's own Self impartation, is itself peace. It is a placidity which is farthest removed from unrest. Lethargy indicates a shrinking, a hesitancy in undertaking great tasks. That is not peace. The Scriptures abound in testimony that God thinks peace one of the most important things in the world, for where it abounds salvation has already come. Where it exists, God already abides and where it remains, God is there. So we find a multitude of Scriptures directing our thought to peace.

THE PEACE OF GOD AND THE GOD OF PEACE

We find God's peace and the peace of God again and again referred to. "The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace,"—the ancient benediction. The Apostolic benediction is in the same direction. The blessing of God the Father is importuned in our behalf; "the peace of God which passeth all understanding keep your hearts and minds in the knowledge of Christ" is another form of benediction and the Pauline benediction over

and over again has the importuning prayer for God's peace upon His people. "The God of peace shall be with you," we read. "The Lord of peace shall give you peace." And when the angel hosts were singing, announcing the coming of Jesus, they proclaimed: "Glory to God in the highest and on earth *peace,* good will toward men."

The peace of God means the peace which God imparts to men. It means further that eternal feature of Divinity which itself is peace; infinite in its depth and length and height, the vastness of infinitude. The peace of God! The God of peace!

PEACE REPRESENTS THE HIGHEST GOOD ATTAINABLE

Peace represents the highest good. God's peace! "The Lord God be with you and give you peace." So we read over and over again. It represents therefore the very highest reach of individual satisfaction. It is not an ecstasy. It is much more than an ecstasy. It is a belief and an attitude of communion in which there is the interplay of personalities between God and man. It is vastly more than an enthusiasm. It is more indeed than what we call joy; higher, deeper,

larger if possible, than joy. It is a kind of contentment in God. That is God's peace.

Then we know that Christ's salutation when He came to the disciples was a salutation of peace. After His resurrection, before He had met with His disciples, except the two on the way to Emmaus, when He returned on that notable resurrection Sunday and appeared in the presence of His disciples, His first word was a salutation of peace. He had instructed His disciples in their encounters with one another and in their visitation to those who were not already Disciples of Jesus,—"When you go to a house, say, 'Peace be to this house' "—as the first impression which should be made. "Peace be to this house." "And if the Son of peace be not there," then you are to depart because the peace would not be received, indicative of the fact that God intends to distribute and impart to all the world peace through His own children.

THE ANTITHESIS OF PEACE

What is the antithesis of peace? We are perfectly familiar with that. It is restlessness. It is soul-agitation. It is individual disturbance of mind or heart. It is friction which irritates; therefore, irritability. It is anxiety. It is the storm of anger, anxiety, trouble. How many

minds are peaceless because peace never abides in the soul where there is flagrant wrong-doing! It is a storm-tossed world, an agitated world, a restless world, a peaceless world and as really as Galilee's waves were lashed to fury by the storm upon the sea, so multitudes of souls are in great agitation because of the sins of man, the wickedness of humanity; distress caused by selfishness, by littleness, by individual meanness of soul. These are all the antitheses of peace; a mental disturbance, a spiritual agitation which comes about from being away from God. "There is no peace, saith my God, for the wicked." Nobody can expect to have that beauty and blessed, heavenly certainty and that Divine placidity which should be a part of every individual soul, while he retains unforgiven sin. The two can not go together. We have to be forgiven before we can have peace and we have to be conscious of the companionship of Christ before we can have peace. Nothing so creates unrest of heart as doubt which arises regarding God's revelation and its realities concerning the future life. There is no peace until we can calmly contemplate even death itself and know that after death there is a life of eternal joy. There is no peace while we are consciously undermining our fellowship with God or consciously alienating ourselves

from God; the God of peace. The conditions are very marked, very definite. It is the humble soul to whom alone He can impart Himself. He comes to us and empowers us and makes us conscious of ability greater than all the foes that might array themselves against us. That gives peace. Whatever interferes with life's movement toward the desired goal of the perfected character is an antithesis of peace. The infilling of the soul with God is the one and only protection against disturbance and spiritual distress.

THE INSIPIDITY OF A PULSELESS PEACE

But there is nothing so insipid as a pulseless peace, for that is death. Death is not peace. Nothing, I say, is so insipid as a pulseless peace. There could be no worse conception of the Christian life than to assume it to be the apathetic, lethargic, paralytic thing that is sometimes mistaken for peace. People are supposed to be at peace who do nothing, are nothing, drift along the way, strike no blows for righteousness, do nothing in the interests of the kingdom of God. But they know nothing of peace. Real peace must have a high quality within and rise beyond that negation which sometimes is taken for peace. Lethargy and in-

difference, they are not peace. They are farthest removed from it. Slothfulness could never produce that calm state of mind, that constant attitude toward perverse circumstances, which we call peace.

THE PEACE OF DIVINE APPROBATION

Now I want to dwell for a little time upon the various features of peace which we need to cultivate, and the first is this—the peace of Divine approbation. To know that God approves is the first step toward spiritual contentment, which is peace; that quietude of mind and heart which never comes until the smile of God is upon us! When the path is illuminated by the smile of God, that itself is peace; and without Divine approbation there is a perpetual decline and spiritual depreciation which prevent the indwelling of peace. As a matter of fact, in the material world there is no such thing as death. There is only transition. Some of you recently listened while Prof. Hudson was discoursing upon visible and invisible light and you were almost startled with his description of the meaning and the significance of the atom as a system in itself. Though representing the most infinitesimal object conceivable, invisible to the eye, of course, it is the manifesta-

tion of a magnificent system of electrons moving continuously in circles or parabolas, never for a moment at rest and yet always in perfect peace, just as our solar system is never at rest, but always at peace; no collisions; no undue friction; accomplishing God's purpose in it. But when we come to the human will we come to a place where there can be friction because we have willed not to respond to God's will; and there may be even death. Divine approbation never comes to us unless we are spending our energies in the interests of God and humanity. "To glorify God and enjoy Him forever" is one of the greatest achievements of human life; and then to serve humanity with a noble purpose is another great objective in life. When we have the "well done" of God, then we can "rest in the Lord."

THE PEACE OF FELLOWSHIP AND FRIENDSHIP

Then again we have the peace of fellowship and friendship; to be at peace with God is simply a corollary to being at peace with mankind, for when we are really at peace with God we can not entertain hostility toward our fellowmen. The approbation of humanity is worth while. We do not expect the approbation of

that element in humanity which is not at peace with God, but to be in fellowship with God's people and to have their approbation is wonderfully worth while. It pays to study and seek that kind of public approval which recognizes the will of God. Not the public opinion which is selfish, harsh and cruel, but that which comes about through unity with Jesus Christ! And there is a vast deal of contentment in the consciousness of friendship. God pity the man who has no friends or who *thinks* he has none, but moves along the path which is peaceless and restless, uncomfortable. It adds immensely to our sense of enjoyment and of peace alike to know that around us are those who sympathize with our purposes, who are prayerfully interested in us.

THE PEACE OF HUMAN APPROBATION

When you have that fellowship, it is the outgrowth of human approbation. Though not to be compared of course with Divine approbation, yet it is not to be despised. And we must acquire that peace by being in magnanimous relations with the world. "If it be possible, as much as lieth in you, live peaceably with all men." There is indicated in that very suggestion the possibility of opposition which will

not allow itself to be reconciled whatever may be our desire. Therefore, it is not always possible to be at peace with everybody, but at least we can have a pacific attitude. A pacific attitude is not pacifism. Pacifism is that pulseless peace to which I referred, which I do not understand to be the Christian conception of peace. A pacifism which resolves to do nothing, to be beaten to pulp, if necessary, without protest, I do not understand to be Christian peace.

THE PEACE OF AN APPROVING CONSCIENCE

Then again, we have the peace of personal approbation. I do not have to live in extremely close relations with other people, but I must be in most intimate association with myself. I can never escape God and I can never escape myself. I may have a partial success in escaping other people. I may avoid them. I may avoid relationships with them to some extent, but I can never avoid relationships with myself. Wherever I go, there I am. Whatever my conscience declares to me has everything to do with my duty, with my attitude of mind toward God and toward humanity. If my attitude toward God is right and my attitude toward men is right, then my attitude toward myself is sure to be right. My conscience expresses its approval.

"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

But if I come at night with the thought, "I am guilty of some misdemeanour," I can not "lay me down in peace and sleep" as the Scripture exhorts us to do and as we can do if we are in fellowship with God. If I am sensible of the fact that during the day I have sinned against God, sinned against men, sinned against myself and have not the approbation of my conscience, I can not have peace. If I could be taken through the pearly gates and be among the trees of Paradise, it would not be Heaven for me if I did not have self-approbation. Born of what? A hearty trust in Jesus Christ. This is the farthest removed from that approbation which is presumption, conceit, over-estimation of one's own perfection of life. I am appealing for a self-approbation in which one's conscience says, "I find no fault with you. You have done the best you could." And conscience is just as sure to give its verdict as God is to give His. When conscience says, "Well done," it is at least comforting. It may not be final. When God says, "Well done," it is final. I must have the approbation of my conscience if I want to live happily with myself.

THE PEACE OF INTELLIGENT UNDERSTANDING

I want also to have peace through a personal understanding of duty, an intelligent understanding. The peace of an intelligent understanding is immensely important, for I read in God's Word regarding wisdom, "Her ways are ways of pleasantness and all her paths are peace." The peace of the understanding is the beginning of wisdom and the wise man who is living with an understanding regarding God and destiny is the man who can enter sympathetically into God's plan of life and can believe that he is upheld and supported by the Everlasting Arms!

THE PEACE OF CONSCIOUS POWER

There must ever be a consciousness of power within and power without. There are times when in our helplessness we are more sensible of how much we need God than at other times and unless man can feel that "underneath are the everlasting arms" he will sink. I stand again and again beside those who are about to say their final farewell and I have observed this, that there is a quietude of mind and heart and all agitation has departed when the man or the woman about to look for the last time upon the

scenes of this world can say, "Underneath are the everlasting arms." "Be strong and of a good courage. The Lord thy God is with thee whithersoever thou goest." When the night is on and the darkness comes, it is still light if you can take to yourself the promise of Jesus, "I am with you always."

THE PEACE OF COVENANT-PROMISE

This brings me to the thought of the peace covenant. Do you know that the Old Testament Scriptures all develop from the light of the Covenant? I can not conceive of peace in this world without the thought of the Covenant of God. "Oh, Jesus, Thou hast promised"—a beautiful song, with a beautiful thought—the Covenant promise of God. "I will make a covenant of peace with My people," God says. That brings to us the spirit of venture, under the seal of the Eternal, to undertake any task, engage to perform any duty, because we are under the rainbow arch of Divine Promise.

PEACE, CHRIST'S LEGACY TO A STORM-SWEPT WORLD

When in the midst of selfishness, envy and jealousy and all of the things that irritate and

annoy and make impossible the peace of God, "Thou shalt go to thy fathers in peace" is the Infinite promise. It abides to-day and the welcome of joy which will await when we finish our course here will be the *covenant welcome.* We are going through a world which is storm-swept, with its drifting snows, its icy barriers, its multitudes of afflictions. Yet we can still praise and "wait on the Lord and be of good courage," because He has breathed upon us Divine peace. We can pursue our journey with calmness. We can look upon the hilltops without the slightest feeling that we shall never be able to attain, because the peace of God will indwell our souls and give us power. With this consciousness of Divine impartation to our souls, we go on our journey under His benediction. "The God of peace be with you." "The God of love and of peace shall be with you." "Peace from God the Father and the Lord Jesus Christ." "The peace of God which passeth all understanding." "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "I will lay me down in peace and sleep," because He watches over me, because God cares. "Depart from evil and do good. Seek peace and pursue it," for "Righteousness and peace are met together." The justice of God is tempered with His mercy

and because of His mercy and His grace we can have peace, through our Lord Jesus Christ. Who is He? "The Mighty God, the Everlasting Father, *the Prince of Peace!*" May He enfold us to-day with the "peace which passeth all understanding," which sustains us in our hours of burden-bearing and which upholds us in the supreme undertakings of life.

V

LONGSUFFERING

"The fruit of the Spirit is . . . longsuffering."
—GALATIANS 5 : 22.

THOMAS À KEMPIS wrote a little book which has had a marvellous circulation,—"The Imitation of Christ." It is filled with suggestive paragraphs emphasizing the secret of a happy, beautiful, healthful life. Multitudes of Christians keep this little volume close at hand, where it can be taken up in moments of leisure and read, for the soul's refreshment. Thomas à Kempis, Frances Ridley Havergal and people who have been surrendered completely to Jesus have made great contributions to Christian perfection. They were mystics of the right sort.

Many are emphasizing to-day, everywhere, that Christianity is a "way of life," rather than a belief. As a matter of fact, Christianity is not a way of life, until it is a belief. It is *faith* which makes possible the way of life. There is, however, a concurrence of opinion and a per-

fect agreement in this,—our chief desire and business as Christians, is the imitation of Christ; the reproduction of the life of Jesus and if we are to reproduce the life of Jesus, the secret of Christ's life must first be known. What made Jesus' life the perfect and beautiful life it was? Why was it possible for Him to declare that He had not sinned; that His life was perfect? He challenged those about Him successfully to accuse Him of transgression and then we read that He laid down His life a perfect sacrifice at last. We admire His marvellous contribution of loving ministry. He wrought miracles. They were not miracles of ostentation or display, but always miracles of service. How did He do them? Why did He have the power to accomplish supernatural things? What was the secret of His perfect life? The sweetness of it, the sanctity of it, the wonder of it! If only we learn the secret of His life, we too can experience a reproduction of His life, but only then and not until then. What Jesus did we can do at least in kind, when we have within us the power that Jesus had.

And what was that power? Well, your first answer would naturally be His Deity; He was "God manifest in the flesh." Yes, but He was also a man and He lived in His humanity as well as in His Deity and His Divinity did not

eliminate His humanity. There was something that overtopped His humanity. That is what I want to discover. What was the secret of the continuous manifestation of the perfect life of Christ? It was the indwelling of the Spirit, the Holy Spirit, in His life. The Holy Spirit indwelt Christ and the Holy Spirit to-day indwelling Christians reproduces precisely what was in Jesus. Now of course that is only measurably true, because Jesus came with a particular mission and a particular power to fulfill it. Now I am getting at the secret of this subject step by step, if you will follow carefully. What I want to ascertain, is how it is possible for these marvellous Christian graces to be developed in the individual life. I must turn to Jesus' life for the secret, because His was the only life that perfectly produced them. There is not a single grace mentioned in the New Testament Scriptures that was not perfectly produced in Jesus. When you think of Jesus you think He was perfect in Himself. You ask me, "Can you paint a lily and make it more wonderfully beautiful?" "Can you add anything to the whiteness of the snow flake as it comes untouched by the soil of the earth?" "Can you increase the sweet fragrance of the rose, by anything you can give to it?" "Can you add anything to the life of Jesus?" Oh, no,

but you can understand the secret of the life of Jesus, which made Him "The Lily of the Valley" and "The Rose of Sharon." If you can ascertain the secret of the life of Jesus, which made its spotlessness so conspicuous, you can apply it to your own lives and reproduce the same qualities which appeared in Jesus' life. And the secret of it all lies in the Holy Spirit. He is a Person, as really as Jesus Himself was a Person and it was the essential indwelling of God in Jesus that made His humanity untouchable by sin; gave Him that marvellous quality of beauty and winsomeness which no one else has acquired and no one can even closely approach. We can, however, move *toward it* and we can prepare ourselves for that larger experience in the world to come in which perfection will gradually be realized.

Very well. If that is the secret, we find then a reason for the text. "The fruit of the Spirit is longsuffering." "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." I have called your attention repeatedly to the fact that the Holy Spirit never works apart from Christ. Any man who rejects Jesus and expects the assistance of the Holy Ghost will be disappointed, for the Holy Spirit never works in any man's heart who rejects Jesus. Our prayer

should not be for the coming of the Spirit, for He is here. It should be for life in the Spirit and for the Spirit's indwelling in us. Before Pentecost, the disciples were exhorted to gather together and pray for the coming of the Spirit upon them as He had been in Jesus. But after Pentecost we are never to pray for the coming of the Spirit, for the Spirit is already here. At Pentecost He came and He remained. But we should pray for a life in the Spirit, for the indwelling of the Spirit, that we may abound in Him and He in us. "So shall ye bear much fruit." Christ's parable of the vine and the branches was intended to show the Christian life as a growth. As an illustration and parable, it will always be marvellously suggestive. The branch and the vine! It will tell us over and over again the impossibility of realizing His grace in any other way than that which is here suggested. If Christ's perfect life was due to the fact that God indwelt Him, that same energy moving within us will produce precisely the kind of a life it produced in Jesus Christ, and it is only when we learn how to get nearer to God that we are able to reproduce the life of Jesus, in "imitation of Christ."

AGGRAVATING IRRITATIONS IN LIFE

"The fruit of the Spirit is longsuffering." The world is full of fearful irritations. We can never live out a single day without coming in contact with uncomfortable people or things. Disagreeable, annoying, disturbing circumstances are just as natural as life itself. And if the fruit of the Spirit is longsuffering, it must, therefore, be something which will enable us to meet life's terrible irritations. Irritability and impatience are characteristic of the average individual. It is not natural to endure the aggravating impositions sure to be experienced in life. We fret and chafe under the annoyances of daily life and tit for tat, an eye for an eye and tooth for a tooth, is much more expressive of what people usually feel than suavity and amiability.

It requires a lot of sublimating to make the instinct of retaliation rise to active well-wishing. Getting even is one of the particular features of the game of life. Only in high, moral altitudes can anything like longsuffering be experienced. To hit back is as natural as it is to breathe. We certainly are not to understand by "longsuffering" a complete dismissal of indignities and injuries received. Christianity is an appeal to sanity, not to senseless indifference to wrongs suffered. What is enjoined is calmness and

patience in dealing with injustice and meanness. What is forbidden is a retaliatory spirit which only aggravates the situation and does no one the least good. That there are wrongs to be righted we all know. That there are enmities, cruelties and evils which demand punishment there can be no doubt. The point is, we dare not trust our impulses in dealing with wrongs we have suffered. As Christians, we have to study motives and still further ascertain how to make the wrong-doer ashamed of himself and cause him to rise to a higher plane of living. It is much easier to blast than to bless when we are victimized. It is all of grace. It is not to be supposed that the evil-doer deserves our kindly consideration. As Christians, that wonderful word grace must ever be in view.

And what is grace? It is unmerited favour, without which all of us would be under condemnation. The exercise of grace never goes unrewarded. Nothing more surely develops self respect and approbation, than the practice of withholding revenge and in place of it expessing generous well-wishing toward an enemy. Annoyances, persecutions and enmities are in the world. No one escapes them. It is impossible that any life should move along without friction, in a world where sin is. We are misunderstood, we are misrepresented, we are mis-

interpreted, we are falsely accused. We are opposed in our undertakings. We are hindered in our plans and purposes and continually there is the hissing blaze which tells the story that wires are crossed, that the current is not flowing where it should flow. Life is full of this sort of thing. The business man knows it full well. He has to meet competitors who are dishonest. He has to stand his ground with men who are taking short cuts to realize their purposes. The teacher understands it perfectly well, for in the class room she is all the time in the presence of irritating circumstances which test her soul very, very deeply. The mother and the father understand it. The child is always doing things which surprise the parent and irritate and annoy; things which have not been expected. Despite the careful nurture given, there will be an uprising of some specific thing which will be irritating in its nature. There are no two hearts so absolutely welded that they will think just alike always and in the social life the most irritating things are met with. We find promotions and demotions,—hindrances at every turn. And the people who had expected promotions and advances are hindered. That is life.

RETALIATION, REDRESS, REVENGE, ETC.

Now the impulse of the soul of the natural man is retaliation. When we are reviled, the disposition is to answer and to answer emphatically. When we are opposed—to meet the opposition with a thunder of some kind, in some way! That is the impulse of the natural heart. In other words, it is natural to undertake to vindicate our own position. It is natural for us to seek to compel recognition of our rights. That is nature. No one need blame himself because of the impulse which follows along the old time doctrine of an "eye for an eye and a tooth for a tooth." But Jesus came to teach us something better than that.

THE REACTIONS OF VINDICTIVENESS

Retaliation is the natural impulse, but there is a reaction to that impulse which is very unfortunate. We always injure ourselves more than we injure anybody else, when we undertake to "get even." The very moment we undertake to even up accounts there is a ruinous recoil. The moment we return in kind and, as we often say in common language, "Give back as good as they send," we find strangely enough that our arrow has not gone to its mark, but that it has

acted as a rebound and before we are aware of it, we are pierced ourselves with the shaft which we sent out. In other words, revenge never pays, though there are irritations which would naturally make us indignant. If we give way to these things there is an adrenalin in the blood which is rank poison and physically, intellectually and morally, we are greatly injured by it. It is a terrible calamity to the individual. We dare not yield to it, if we expect the mind of Christ to reign in us. Even the blow received must not be responded to by a blow. We must meet that in some other way and we can meet it in a more successful way.

LONGSUFFERING

We can meet it through longsuffering. For this we need wonderful grace; the patient endurance of forbearance with evil which has been endured and suffered. We are to be longsuffering; which means that we must bear things in a spirit of loyalty to Christ which will proclaim ourselves masters of ourselves. It is a great attainment and a wonderful grace to endure, "as seeing Him who is invisible"—and to endure things we ought never to have to endure. Naturally enough, we might expect to bear the burden of our own transgressions, but it is a

wicked thing that we have to suffer so much from the transgression of others; yet the world is full of this suffering. Multitudes of homes are touched with affliction and sorrow because of the wrong-doing of other people. Many an individual suffers extremely through the wrong-doing of some other soul. Many a man finds himself penniless because of the cruelty of other people. How shall we meet these things? "Strike back," nature says; Jesus says, "The fruit of the Spirit is longsuffering."

WHAT LONGSUFFERING IS NOT

But remember this: that does not for a single moment mean that we are to condone evil of any kind. We are never to condone sin. We are never to compromise with it. We are never to accept it placidly. That is not longsuffering. We are not with perfect quietude and without one single utterance of protest to receive the indignities which are heaped upon us by irreligious and unholy people. We are to be very wise. We are to make it perfectly evident that we are utterly opposed to every kind of iniquity and have a holy indignation against it. But that does not mean striking back. It simply means the declaration of our loyalty to Jesus. We are not to bring upon ourselves the injury

which comes when we shoot the arrow and it pierces us to the heart.

LONGSUFFERING IN DOMESTIC, SOCIAL, BUSINESS AND PERSONAL LIFE

"The fruit of the Spirit is longsuffering." It is the patient endurance of things we ought not to have to endure, but which for our own discipline we will endure. We will after all meet them without retaliation. Now it is a very wonderful thing that the world is full of this grace of the Spirit. I think it is marvellous, as I contemplate how aggravating are life's experiences, how annoying are circumstances, that there is so much of patient endurance as there is. I am amazed at parental patience. It is astounding! With all the wonders of a mother's love, with all the marvels of a father's affection, it is perfectly astounding what a parent will bear from a child and keep bearing and keep loving and in spite of it all, endure week after week, year after year, on and on, with great forbearance and great longsuffering. Patient waiting! Constant praying! Eternally looking on! Not for one moment giving way to the impulse and desire to strike back, but always retaining the hope that another day will come when life will be different!

The same thing pertains to our social and business relations. I wonder that men keep as patient as they do when there are so many things to aggravate and try their souls. There is a lot of patience combined with the hope that things will be better; that conditions will improve, that the injustices and the cruelties and the unkindnesses will pass away; the hope that somehow God will readjust things and make us able to go on, in spite of circumstances. I do not think there has ever been a time in business life when aggravations have been greater than to-day. It is an awful thing for a man to have minted his blood in the interests of some great institution and then calmly to be told at the very time when most he needs the help that would come, "Your services are no longer wanted," and find himself set aside. It is brutally cruel and yet it is the experience of multitudes of people to-day. It is a mark of great grace to endure such a circumstance with anything like fortitude, and there is a vast deal of it done. There are thousands of men who still have hope and patience to go on in God's grace and to do the best they can. It has come to be a fact to-day, that when a man has reached the very years when his experience counts for most, when his honour has revealed itself in faithfulness and loyalty, he is shoved aside. It is the most foolish thing that

was ever done in business. It is utterly absurd and can't continue forever. There will be more intelligence in the world by and by, but such are conditions now and nothing but a longsuffering which comes as the fruit of the Spirit will enable a man to meet with any kind of complacency the experiences through which he passes.

Illustrations might be multiplied indefinitely in all the activities of life and all the walks of life, not excepting my own. The ministry has its trials and burdens. There are manifestations of contempt and hate which should be the farthest removed from the pulpit and yet sometimes we find them expressed. But the minister of God should be of all people longsuffering. Now the strange thing is that in the Church of God there is a disposition on the part of many people to cry down and out any one who has been guilty of any misdoing, and sneers and words of contempt are their lot. But I tell you this: no one commits any kind of crime which is as bad in the eyes of God as the utterance of a person who would look contemptuously upon that one and drive him out of the sanctuary. It is infinitely worse to sit in harsh judgment upon people than to have done the wrong. The meanest thing on earth is the untamed tongue of one who is seeking to drive a person down

and out. It is the farthest removed from longsuffering. If God could only silence the busy tongues of a few people in every Church the Church of God would be transformed completely. There is a certain little group of people in every Church who say: "We would be better without him; he has done this—out with him," as though the Church of God were not the very place for restoration and the very place also for encouragement and cheer! In the first place, nine times out of ten there is no positive evidence of the very accusations which have been made. Nine times out of ten they are magnified out of all reason and even if they are not magnified, what is the business of the disciple of Jesus? To practise longsuffering, wait patiently and seek, if possible, redemption and a new relationship. That is the business of the Church of God. Not to denounce or to renounce individuals! Renounce sin and denounce sin, but with open arms receive anybody, anywhere, who is seeking the altar of God, the Communion Table and the Baptismal Font.

LONGSUFFERING, ONE OF THE RAREST FRUITS OF THE SPIRIT

Longsuffering! It is a fruit of the Spirit. It can never be manufactured. It is not due to

any process of mere rational unfolding and interpretation of the possibilities of life. No civilization can produce it. It just comes, as it came in Jesus' life, by the absolute control of the Spirit of God and in no other way. When we are under the full power of the Spirit of God, the fruit takes care of itself. The tree does not need to be concerned about the fruit. If the branch abides in the tree, then the tree will just send up its fluids and the fruit will come naturally. When we look upon the purple grape in the autumn, we know that the little branch has been connected with the stem, with the grape vine itself. Our concern then is just this,—not to study how we can develop these graces, but how we can *abide in the Spirit,* because it is the Spirit that produces fruit. That is the only way. We have again demonstrated that the shop is not the place of illustration, but the orchard and field. Our business is not to ask ourselves, "Does this grace or that grace pertain to my life?" but, "Am I His?" That is the only question to ask. "Does the Spirit of God dwell in me?" If the Holy Spirit is dwelling in my life I have a dynamic which enables me to meet the bitter experiences of life. I have a dynamic which will enable me to strike hard blows at sin.

LONGSUFFERING A WINNING VIRTUE

Our lives must have a winning quality, though they must never for one moment consent to sin. You have gone in the ferry boat across the stream and as you approached the ferry slip you observed that the boat did not steam up against the end of the pier. Not at all. It is guided so that it will not do that. It is turned to the one side or the other where the piles have been driven down and pushes up against them with great force. They yield and then just swing back enough to throw the boat into its place. A yielding firmness! The kind of thing Jesus expects of us! If therefore you are meeting experiences which are overwhelmingly irritating, yield just enough, not to give place or way to people, but to throw back the boat to its natural position where it can be anchored. The great hawser has this to its advantage: it takes the strain upon itself and saves the ship. It is the glory of faith that it stands the strain by yielding just enough to prevent the destruction of faith itself, in the heart. God has marvellously provided just such adjustments.

The wind can not always make you take off your coat. Rather, you will button it closer about you. But it is the sunshine, with its embraces, its warm kisses, its affection, that causes

you to throw off your coat. In the gentleness of longsuffering the world is to be won. In the affection of the heart, which expresses itself in patient endurance, we win the hearts of our fellowmen, if we win them at all. Christ's victory in this world will come in no other way, than through the indwelling of the Spirit of God. It is a winning virtue. It has a wooing note in it. Longsuffering! Waiting, waiting, waiting, but waiting in hope! That is the history of Discipleship from beginning to end. Waiting with the Master! Waiting in quietude of soul! If you seek the victorious life, you will get victory through patient yielding and abiding, yet never finally yielding. Only God can produce this in your life! Impetuous young man, impetuous young woman, naturally you will seek to get even with the world. You will never do it. You will fail in your attempt. Dismiss the thought and with longsuffering meet the foibles and the follies of your fellow students or associates in business. With longsuffering! And show yourself made of a quality which endures affliction even as "seeing Him who is invisible" and as surely as the Spirit indwelling Jesus produced the perfection of His life, so your life will go on unto perfection through the indwelling of the Holy Ghost.

VI

GENTLENESS

"The fruit of the Spirit is . . . gentleness."
—GALATIANS 5: 22.

GENTLENESS! Who is interested in that to-day? Not much chance for "Thrill" here. Mr. Go-getter shrugs his shoulders and like the old time Priest and Levite "passes by on the other side." Mr. Adventurer cynically sneers and says, "Where will that get you if you are bent on exploration and exploit?" Youth with hot breath chasing the "Will-o'-the-wisp" and with muscles taut and face strained, throws the word into the discard. This 60 mile an hour, beating the record age; this shooting star aeroplane period in the world's history,—what can such an age do with gentleness? A Rooseveltian type thinks the word tame and suggestive of lame ducks and bleating lambs. Tell a young son, "I am taking you to Gay's Lion Farm to-day, my son." He will spring to the call and with wide-eyed wonder he will await eagerly the moment for a sight of

one hundred and fifty corralled lions. Talk to him of "Gentleness" and he will vision a sheepfold and become disgusted or disinterested. Gentleness does not seem to fit in with the present day mood. Well, so much the worse for the mood.

The very person who would repudiate "Gentleness" would resent it speedily if you told him he was no gentleman. Yet there is no such thing as a gentleman who is not gentle. If you wish to be genteel, you must be gentle first. So far from being an indication of weakness and softness to be gentle, the very opposite is true. Only the gentle are ever really great. The oak tree grows through the quiet, chemical contributions of sun and soil. The flowers of the garden are beautified without dynamic explosion or reverberating thunder. The dew is more contributive than the cyclone. The fact is, we utterly misunderstand "gentleness." The mightiest character the world has known was gentle, genteel, a gentleman. Mentally athletic, physically perfect, spiritually the world's greatest dynamic, Jesus demonstrates the value and beauty and effectiveness of gentleness. Sunshine is a thousand times more efficient in nature than thunder. "Still water runs deep." The most skilful surgeon is not conspicuous for his gruffness and barbarous indifference to human suffering. If I

were to go to the operating table I would want a surgeon whose gentleness would insure calm steadiness and accuracy of judgment. I admire the doctor who has a heart as well as a head and whose gentleness gives him dignity, poise and sympathy. Who are the big men of history? GENTLEMEN! Savonarola, Calvin, Dante, Bunyan, John Bright, Gladstone, Washington, Lincoln, Roosevelt, Blaine, Garfield and all notable missionaries from Livingstone to John G. Paton: all these men, however rugged in character, were as gentle as a child in the quiet of private life. Was Jesus wrong when He took a child and set him in the midst as representing GREATNESS? And why the child? Obedience, humility and gentleness and especially the latter.

When was David, the most noted character of Israel, most sublime? When he cried, "Absalom, my son, my son!" Then his gentleness came to the forefront. He was a more majestic figure in the tears of gentleness than as general or king. "The disciple whom Jesus loved" reveals how gentleness as a quality of character may be combined with the utmost virility, else why were James and John called "Sons of thunder"? You can get your small boy to read, "Jack the Giant-Killer" because you have magnified to him that sort of character as heroic

and splendid, but you can also get him to be interested in stories and books that portray the more beautiful qualities of personality.

"Arrivalists" and the "Let yourself go" psychology, seem to have the call just now to the neglect of gentleness and genteelness. The cultivation of true gentleness will help give life the upward trend. How emphatically the Bible applauds and seeks to have us appreciate the grace of gentleness.

"Thy gentleness hath made me great."

"I beseech you by the gentleness of Christ."

"The servant of the Lord must be gentle."

"The fruit of the Spirit is gentleness."

This is a restless age. It is an ambitious age. It is an age of eager pursuit; great discovery; extraordinary achievements. The rush and the lure of material progress drown out the "still, small Voice" of the Spirit. The inner agitation of our own hearts makes it impossible for God to speak to us the sweet and gentle messages He desires to communicate that we may be permanently enriched.

This subject, then, may seem out of alignment with the whole spirit of our times. If so, perchance it is all the more important. What the world profoundly needs to-day is a quietude, a relationship to Jesus Christ which will enable it to absorb more and more of those finer, holier

influences which are too often lost. "The fruit of the Spirit is gentleness." In the same Psalm in which David cries out, "Thy gentleness hath made me great," he says, with a seeming inconsistency and incompatibility, "Thou teachest my hands to war, so that a bow of steel is broken by mine arm." So there evidently is a compatibility between heroism and gentleness, between surging forward in great achievement and the spirit of gentleness. There is no incompatibility. There is no inconsistency. "Thy gentleness hath made me great." "The fruit of the Spirit is gentleness."

INHERITED INSTINCTS

It is not natural to be gentle. Inherited instincts are more or less crude. They are forces which may be employed under wise direction for the development of the highest and holiest within us. But there are many instincts which would naturally lead us away from gentleness. Indeed, one of the very first and primary instincts is that of self-assertion and self-preservation, and self-preservation in a world of competition naturally leads to pugnaciousness, to more or less cruel antagonism. Self-preservation means that we must protect ourselves. To preserve our lives in an enemy's country! It

means that whatever may come, we can not allow ourselves to be endangered, for we must preserve life and engage to defend it against all "comers" who would destroy it. Now that very instinct of self-preservation is not friendly to gentleness. Of course it may be made compassionate, by a wise, prayerful, contemplation of privilege, but naturally the instinct to self-preservation is not favourable to this wonderful quality of gentleness which we are exhorted to express.

There is a disposition and a natural disposition I think, too, toward egoism. The altruistic spirit is not too common. Naturally we think of ourselves. It requires a careful development to get out of ourselves into a world of need. So when we read this exhortation we find it entirely opposed to self-assertion, to selfishness at every point in life. Selfishness does rule out gentleness in life and leads to harshness; and harshness leads on to cruelty and cruelty to destruction. Gentleness is opposed to all these things.

THE DOCTRINE OF ANIMAL ORIGIN

Now if there is anything which is opposed to the spirit of gentleness it is the theory that we are of animal origin. The animal origin theory is a jungle theory, and leads to the jungle life,

which is absolutely opposed to anything like the spirit of gentleness. That is to say, if we are of animal origin, the disposition to lead the animal life is very strong and we find ourselves excusing ourselves. If we are simply the development of animal forces, the disposition is to excuse ourselves on the ground of our animal origin. If all our background is animalistic, we would be expected to show something of the animal nature and the animal nature is anything but gentle. The animals which become serviceable have to be made gentle by a long process, for animal nature is not naturally gentle. Self-defence is expressing itself continually, in the line of self-preservation, in the animal life. Now I have no doubt that this entirely erroneous, absolutely untrue theory of animal origin has a good deal to do with the ungentleness of man and so we hear much talk about the cave man who takes a club and beats his way to victory. Also there is more or less of the animalistic in the common term, "Treat 'em rough." All this is *so* antagonistic to the Spirit of Christ and every refinement and every nobility of soul! And there is nothing in it but trouble! There is nothing in it but trouble. Roughness of treatment never accomplishes or does anything in the way of securing permanent results; certainly not in the making of character. It never leads to

a holy life or a higher life. Boorishness blesses no one. When we feel that behind us the great background is not the jungle, but God Almighty in His Infinite grace and love, in the manifestation of His wisdom and His goodness, how it changes the viewpoint of life! It also changes the expression of life, when we conceive of ourselves as having come from the hand of God, whose Infinite love and mercy are over all His works. Such a belief changes every aspect of life. "The fruit of the Spirit is gentleness" and gentleness is far removed from the jungle.

THE STRUGGLE FOR EXISTENCE

I know there is a great struggle for existence. We are living in a competitive age in which men are crowding to the front, seeking first place and elbowing others out of the way; and those who are most worthy of attention and honour are oftentimes simply shoved aside with roughness and with a harshness which is most intolerable in a Christian civilization. We all know that. Men are crowded down and out; because of what? A lack of the spirit of gentleness! Because the idea of self-preservation is too much in the forefront; because the desire for success is so universal and men feel they are successful only as they achieve great results in the accumu-

lation of wealth. That is not God's definition of a successful life. In the conception of the Infinite, the successful life is a contributive life. There are certain brief but very definite life mottoes. The first motto is, "Live on Others." Here you have cannibalism, for if you go to the cannibal tribes, you find their thought is how to make use of what somebody else is or has. And the Bolshevism of our day is thoroughly cannibalistic. It is reverting to the jungle idea of life. Take away from him what another man has! Possess it yourself!

Then there is a little advance and we have the short, sharp, hard word "live." That is the whole creed. Live, whether others live or not. If they can live, very well; but if they can not live while I live, I must live any way. Just live! Then we come a step farther and we find that civilization applauds itself wonderfully in its development when it takes this as its motto, "Live and let live." How men pride themselves on the attainment to such superior excellence as that. "Live and let live!" It has not yet even approached the spirit of gentleness; the spirit we are studying. "Live and let live!" It is only a week since a merchant said to me, "Well, we do not try to get everything for ourselves. Our motto is 'Live and let live.'" But the Christian motto is "live and *help* live," which is quite

removed from the other mottoes of life. "Live and *help* live." A disposition to co-operate, to assist! When that spirit obtains in life, "live and help live," the heart goes out with sympathy and interest to men and women about us.

ARRIVALISTS

I sometimes think that the very efficiency of to-day has interfered more or less with this spirit of helping to live. The study is how can I eliminate that man, how can I reduce things to the very lowest terms, how can I bring down the wages to the lowest point, give just as little as I possibly can, and still be respectable and reasonably equipped with man power. That is our glory. We are working for a wider efficiency and above all for wealth. We do not work for life at its best and highest.

WHAT IS GENTLENESS?

Well, then, what is gentleness? If it is "the fruit of the Spirit" it must be desirable, must it not? Let us look at the derivation of it. It comes from the root word "gens," which means tribe. It later developed into the sense of nobility of relationship. It conceives of man as noble in origin and in relationship and the gen-

tle man is the man who is supposed to be in fellowship with the best. In its original meaning it was the pride which the tribe took in its own membership; gentleness meant in that connection that the highest quality of character pertained to that tribe. It had in it more or less of selfishness. It had not developed to the Christian conception. It had then the idea of nobility of relationship and worthiness of association and fellowship. It has in it therefore the idea of royalty, regal quality, nobility and spiritual triumph. It has in view considerateness of others; a kindly interest in others; an attractive spirit; a lack of assumption and presumption. And it is perfectly compatible with the heroic; for who was so gentle as Jesus and who, so heroic?

THE EXAMPLE OF JESUS

Jesus occupies first place in the thought of the world as the sweetest Personality the world has ever seen and at the same time, the mightiest and most majestic. Abruptness is no indication of strength. Harshness is no manifestation of power. Brutal activity is unmanly, unworthy and weak. The worst of it is that with most people the only qualities that they applaud and think worth while are manifestations of the weakness of nature. And the things which we

pass by and think of as hardly worthy of our consideration loom up as the mightiest and the most majestic. Now as a matter of fact, to-day, with all the rush and roar of competitive life, there is nothing so strong as that undercurrent which is behind it and beneath it. Do not think then of gentleness as a manifestation of weakness. It is an expression of Divine power. It is that surging inner life. It is one of the noblest, most massive and most helpful of all the qualities man can express. It is the outgoing of the heart, highly sympathetic, contributive, unselfish. It is the manifestation of the true, altruistic spirit, which knows no nationality and no colour. The gentle man is not always the man who is met in the drawing room or at a dance or whose grace of bearing is a matter of comment and recognition. That never makes a gentleman. A man may have culture, all the arts of refined society and be crude and most brutal. In fact, the most brutal man I have ever known in my life was most punctilious in public life. I knew him in Brooklyn. I knew another just like him in Worcester, who occupied a conspicuous place in society, because he had been well-bred, from the standpoint of personal bearing. He had not been trained at all in true nobility of soul. Both of these were outstanding men. In fact, they were sought out for their

grace of bearing, but I knew their hearts, because of conversations I had had. I had heard the low stories that proceeded from their lips. I had heard them boast of the things they had done, which were a curse to those who had been under their influence. I had heard them boast of things most degrading and degenerate in their relationships with other persons. Gentleness? Gentlemen? They did not know the meaning of the term and yet prided themselves that they were gentlemen. No, it is not the drawing room graces that mark a man or a woman as a gentleman or a gentlewoman. It is not that. It is something entirely different from that. It is not the outward bearing of the man or woman that tells the story. It is that inner grace of the soul which can not fail to express itself when opportunity offers and this sympathetic love is a Divine gift. It is a gift of the Spirit. It never expresses itself in its fullness and beauty until the Spirit of God is in the soul. No worldly man can be gentle. Oh, yes, he may stoop and kiss a little child and think that is an expression of gentleness, but it may not be.

GENTLENESS A PRODUCT OF THE INDWELLING SPIRIT OF GOD

It comes through God's Spirit, received in your heart. It is the product of the Holy Spirit

and comes only that way. "The fruit of the Spirit is gentleness." "Thy gentleness hath made me great." Remember the gentleness of Christ. If we go anywhere for an example, it is to Jesus. And what did Jesus do? "He went about doing good" and you can not think of Jesus Christ coming into the home, speaking harshly, cruelly, roughly, to members of the household. You can not conceive of Jesus Christ ever saying one unkind word in the presence of associates. You can not think of Him as speaking unkindly to His mother. It was perfectly natural that in that last moment when He hung upon the Cross, His gentleness should be marked; and I do not know of any picture more tender than when He looked down into the face of Mary and then saw John, who had partaken more of His nature than perhaps any of the Apostles at that time, and He said, "Woman," using that term as inclusive of womanhood in the larger sense and yet specifically applied,—"Woman, behold thy son," telling of the new relationship that had come in life, through gentleness. Remember the gentleness of Christ! And He turned to John and said, "Behold, thy mother," as though the relationships become increasingly tender when the spirit of gentleness develops in the heart. And how can we claim to be disciples of Jesus if we go storming about

the house, uttering unholy words or speaking with unkindness and cruelty and harshness to members of our own family? How can we claim to be with Jesus while this is characteristic of us? Let us cling to the gentleness and goodness of Jesus. "I beseech you, by the gentleness of Christ!" "I beseech you, by the gentleness of Christ!" "Thy gentleness hath made me great!" Whatever of grace we obtain will be along the lines of that gentleness which is refined, which is cultivated, but which is a product of the Spirit; which is a development of the indwelling of Jesus in life. This comes as a natural result of seed planted in the soil at Calvary. The only life which is worth while is the life which has upon it the smile of God. That is worth while. It is wonderfully worth while.

It is essential to home satisfaction; there gentleness has to show itself and I wonder sometimes if parental love does not lose sight of that fact. The gentleness of the parent has much to do with the moulding of the little life along the lines of charity. I wonder if there is an expression of Christ's love as often as there should be in the home. I am sure I hark back at times to my infancy and I thank God for the gentleness with which I was chided when I did wrong. Firm, yes, but gentle! I am thankful for the gentleness which expressed itself in approbation

when I had fought a good fight and had gained a victory; for the gentleness in the reproof which I needed again and again; for the gentleness of the earnest appeal which came to me in the line of instruction! For these I thank God. It was the gentleness of the instruction which made me love it. It was the gentleness with which I was treated at work, that made me love work itself. It was the gentle, loving spirit of both mother and father which brought me into fellowship with Jesus and made me appreciate in later years the spirit of that home, that power which like radium gives itself out, but is never exhausted; and if my life lacks in gentleness, it is not the fault of parental initiative.

And I thank God for the urgency with which my parents required me to be in God's House every Lord's Day. They were wise enough when I was not wise enough, to insist upon things that might have been to me most irksome and might easily have been neglected. I never can approve those men and women who excuse themselves for neglect of religion by saying, "I had too much of religion when I was young." God pity the man who gets into that mood of mind! No, rather, thank God, for instilling the Gospel of redemption and gentleness while you were capable of being moulded for Him.

But most, thank God for the Spirit of the Gos-

pel of Christ in the home. The spirit of the Gospel of Christ! "The fruit of the Spirit is gentleness" and if gentleness as the fruit of the Spirit is showing itself in your life, your children will find it out. They will not be long in finding it. If you should transplant an orange tree, laden with its fruits, they would speedily find the fruit. Children above all people quickly find fruit. They will be attracted by the fruit of the heart, wherever it is manifested, in the home or in the school room. There is a tendency all too often to get through the day's work and not manifest the spirit of gentleness to the uncouth, poor child that has no training at home. It takes the gentleness of the teacher to win the child. And in the Church—it would be impossible to exaggerate the importance of gentleness in the Church and the elimination of that harshness of judgment and harshness of attitude which would discipline that one and down this one. The Church of God should be as warm in its embrace as a mother, as forgiving as a father when the prodigal returns and as eager as Jesus to welcome to itself the fallen and those who have forgotten God. Gentleness needs demonstration and manifestation in Church life. That is the winning virtue in the Church. Would to God it were more expressed in the world, in the affairs of business! We can hardly

expect it until the business world becomes more completely Christian. We can hardly expect it in civilization until civilization has come under the spell, the holy spell of the Spirit of God, which leads us to take a world wide view of human relationships.

"We beseech you by the gentleness of Jesus." "Thy gentleness hath made me great." "The fruit of the Spirit is gentleness." Cultivate it, by cultivating the Presence of the Spirit of God and show it in the ordinary walks and activities of life. Let us be more gentle, that we may be more genteel; be more gentle, that we may be more truly gentlemen, more truly gentlewomen. Cultivate the spirit of gentleness and eliminate that abrupt and that harsh attitude which dictates and commands and seeks to control and to dominate others. Let us become gentle, persuasive and appealing and know this: that the power of God will flow through our souls when we become nobly gentle. The men whom the world admires most are those who are controlled by the Spirit of Jesus Christ. We become masterful when Christ has mastered us. No living soul is great who is not gentle.

VII

GOODNESS!

"The fruit of the Spirit is . . . goodness."
—GALATIANS 5 : 22.

GOODNESS! An abandoned waif. Neglected, abused, misunderstood. Of royal blood, yet snubbed, sneered at and avoided. Highest and holiest in the category of virtues, yet disowned and undesired. Youth would rather be called "tough" than "good." Call a young man "good" and he will resent the accusation and proceed to demonstrate that he has been falsely accused by engaging in some wild adventure. To be sure, conscience approves of goodness and in their better moods all wish for more of it than they possess, only they do not want this desire made public lest they lose caste with the every-day crowd. All this is a telltale commentary on the natural depravity of the human heart.

One thing is perfectly certain, if man was created good, and he was, then something has happened since. Whatever else he may have

done, man did not "fall upward" as some Modernists would have us believe. He certainly did not fall toward goodness. When a man morally gets on the toboggan it is not to slide into goodness. If he ever knows anything about goodness it will be by a strenuous up-hill climb. Now why all this animadversion toward goodness? Why shy at it as though it were some common enemy instead of the greatest friend of man?

First, because it is utterly misunderstood. It is confused with goody-goodiness which is a namby pamby moral mongrel that everybody dislikes. Stupidly, people believe that only fools and milksops are "good." The average man hardly respects goodness, simply because those who pose as good are so lacking in those virile qualities that command admiration. A "sport," yes, that is worth while; but "goodness"—well, let the other fellow have it.

All this is perfectly absurd but is a true picture of the attitude of the mass of people toward goodness. Here is a virtue eminently desired and even admired when it is understood, but which after all is not coveted by most men and women to-day unless they have been shocked into an appreciation of it by some crisis. To be honest, when we think of some one who is proverbially good, we think of something soft,

flabby, negative, and hardly worth our notice. How did such an idea come to obtain? Could there be a greater perversion of truth? What a blunder to allow such impressions to get a hold on childhood and youth! To be good is thought to be characteristic of one who is a spineless jellyfish type of man, striking no blows for right and truth and almost a nuisance in the community. This is to misread every important fact about character. Goodness is the sum of all virtues and the very acme of nobility. It is the pearl of great price. It is pure gold among metals. It is the brightest star in all the constellations of virtue. No sacrifice is too great to acquire it. Without it the smile of God is impossible. All beauty and every grace are constituent to it. Without it personality is a shrivelled, empty husk with no kernel. Without it life is a futile, foolish pursuing after the unreliable and in the end a failure.

Why then does it go unsought and even avoided? The reason is not so far to seek. It is because it refuses to abide with any sort of evil. It is the enemy to unholy passion and refuses to breathe the same atmosphere as pride, presumption, and perfidy. The fact is goodness will not tolerate the very things human nature craves, namely, selfish indulgence. Passion makes its appeal. It is egoistic. It wants the sensational.

It seeks emotional gratification. We like to do things that give a momentary thrill. We recklessly plunge into all sorts of excesses and goodness repudiates that sort of life. You can not be good and at the same time be selfishly concerned with mere physical pleasure.

Goodness stands up and protests against the very things the natural heart is always seeking. Hence it calls for sacrifice. It demands struggle against the debasing, the evanescent, and the fatally destructive.

GOD IS GOOD

It is strange that one of the great attributes of Deity should, in the minds of so many people, not to be regarded as particularly desirable. A proper conception of goodness exalts it to the very highest place. Why, the derivation of the word unites it with Godliness. The word "good" is derived from God. It is associated with Him. "There is none good save God." That was the answer of Jesus when the young man said, "Good Master, what shall I do to inherit eternal life?" "Why callest thou Me good?" Jesus said. "There is none good save God alone." What did He say when He made that declaration? He said this, "If, as you say, I am good, then I am God." And He accepted precisely that. The

Divineness itself was emphasized in His utterance and in His answer.

Have you noticed how the Scriptures are redolent in their praise of goodness? In the Psalms it is most general perhaps. And of all the Psalms, in the one most often repeated, we read—"Surely goodness and mercy shall follow me all the days of my life." Whose goodness? The goodness of God! The goodness of God, which means a vast deal more than simply His manifested grace. It is truly a prayer that the perfect character of God, "shall follow me all the days of my life." Goodness implies the amplification of life, it is that which is noble, that which we applaud, that of which we approve, qualities which are commendable, qualities which are enjoyable, qualities which mark the individual as superior; and when we say of an individual, "He is good," we are saying, in our own thought, "He is excellent; he is elevated in the estimation of his fellowmen; his life is moving on toward perfection; he is keeping the law of God; he is manifesting the love of God; he is expressing the Grace of Jesus; he is showing forth the spirit of life and love and joy." To attribute goodness to an individual is to value him at the very highest point and to estimate him in his worth above the ordinary individual. "Oh, how great is Thy goodness!"

the Psalmist declares in the thirty-first Psalm at the nineteenth verse. "The goodness of God continueth continually." It has in it the strength and love which were manifested in the life of Jesus all the way through. All the hours of every day, goodness was manifested. "He went about doing good," manifesting love and loving-kindness and all the qualities which pertain to goodness. So He could say, without hesitation, "I do always the things that please Him." That is what it is to be good. The goodness of God leadeth men to repentance. If God's goodness will not lead men to repentance, nothing else will. It is that appeal of Divine goodness contrasted with the rags of our own righteousness that leads us to repent of our sin and long for God. "A good man is satisfied," we read in Proverbs. "A good man is satisfied." "A good man obtaineth favour with God." Therefore goodness is not a thing to be looked upon lightly nor to be thought of as a matter of unimportance. "Thou, Lord, art good." "Thy judgments are good." "The Lord is true and upright altogether." "Remember me for Thy goodness' sake." This is the appeal that is sure to find answer! "Remember me," not because of the perfection of my life, not because of any righteousness in me (none of us could be expected to be remembered on a basis like that);

but, "Remember me because of Thy goodness." "I had fainted unless I had believed to see the goodness of God in the land of the living," the manifestation of His lovingkindness and of His love.

BEING GOOD AND DOING GOOD CHRISTIAN'S BUSINESS

Now, as to producing it; that commends itself to us as worthy of thoughtful consideration. How can you do good? We often say to ourselves, "How can I increase my happiness? How can I gain eminence? How can I gain success?" Success has come to be a very passion and almost always when we think of success we think of it in material terms. We think of it, not in terms of character-perfection but in terms of material acquisition or of position. That is not success in our thought which does not pertain to money or eminence. This is not God's idea. If we want success of the highest sort we will find it by seeking goodness at its best. The story is often told and can oft be told again of that momentous second in the life of Queen Victoria when in the middle of the night she was notified that she was Queen of England and Empress of the British Empire. She fell upon her knees and with folded hands

declared, "I will be good." Undoubtedly that resolve was the background of the most marvellous feminine career of human history. The background of that moment determined her wonderful life. With mature years, in the burdens of government, there came to be more or less of severity even in the life of Queen Victoria, but it was not a severity untempered with goodness. She was true to her vows; her domestic vows, her social relationships, her imperial relationships, and all because she had resolved, "I will be good." She contemplated her high official position as one of tremendous responsibility which could never be met without goodness in her own life. Hence, the wonderful resolve which followed her straight through life.

THE BUSINESS OF A CHRISTIAN

What is the Christian's business? What is it to be a Christian? To be good and to do good. No one is good who is in alienation from God. No one is good who has rejected the offers of God's mercy in Jesus. There is nothing good about that. No one is good who is not in harmony with the will of God. We will all agree that goodness requires a harmonious relationship with God. Goodness requires beauty of character. The true, the good, and the beau-

tiful have been the subject of the contemplation of students and philosophers from the beginning. The good, the true, and the beautiful! They are associated together, for no one is good who has not the truth, and if one has goodness he invariably has beauty. I saw yesterday the most marvellous display of floral beauty I have ever witnessed. Though I have seen many of the most wonderful displays of material beauty, I have never seen anything to surpass it. It was at the Flower Show in Boston. It was a poem. It was a creation. It was a symphony. It was all that makes life superb and superior. It thrilled me. It was a Gospel proclamation of life; the whole Gospel of Jesus Christ was told forth in that marvellous floral beauty. God through man had brought a part of His universe, the beautiful part of it, with its water falls, its singing birds, its wild animals, its great contrasts—the cactus of the desert, the indescribable beauty of the various flowers, the orchids, the sweet peas, and a hundred varieties of flowers. This great variety had been collected together for the edification and satisfaction of the aesthetic man! No man could look upon it without being better in his heart. Oh, God, Thou art good to fill the world with such beauty and loveliness and when the soul is good and knows goodness experimentally it will be just a

display (not for display's sake) of goodness. Doing good and being good! You have to *be* good before you can do good. We can perform acts of kindliness. We can assist one another, but love tells itself out in something more. It has a definite aim. There is a showing forth of God's purpose and God's love. It is an entirely different thing to go to an individual and give him a coin for his assistance from what it is to give him your love and sympathy. It is one thing to say to a person, "My dear fellow, I am sorry for you." It is another thing to say, "If I can help you in any way I will be glad to do it," and just hearken for a moment to his sorrow; and allow him to tell out his own affliction and burden and lay open the door to his very heart. If you *are* good you will do good. You can not help doing good. God will never desert to his foes the soul that leans on Jesus and He makes the man who loves Christ to sing,

"Thy goodness stands approved, unchanged
from day to day.
I'll drop my burden at His feet and bear a song
away."

That is what Christianity is, *being* good and *doing* good and if we are neither good nor doing good, we are none of His.

ENEMIES TO GOODNESS

And then again we contemplate this fact: since we are in an enemy's country, it is not easy to be good. I have never found an individual who was good, really, who found it *easy* to be good. I have found people who claimed to be good and claimed that there was no difficulty in being good, but when it came to the test there was not so much evidence of their goodness. When one really is good he has *fought* his way to it. He has also accepted the gift of God, of goodness. You say, "If I were in a different position, if my inheritance had been different, if my surroundings were different, how good I could be!" You are deceiving yourself. You would not have been a bit better than you are, for your goodness is not determined by that. I do not say that there is nothing in inheritance, by any means. It may have assisted you somewhat to be good, to have been born of Godly parents. That would help you; but nothing that you *have* would make you good. Why? Because goodness is determined by the incoming of God; it is Godlikeness and Godliness and until God has entered into a man's life —until Jesus possesses him—he is not good. It is when we surrender to Him and allow Him to mould our lives and shaps them in accordance

with His will that they take upon them the quality of goodness, the commendable, the admirable thing which is admired by men and which is the secret of power.

GOODNESS THE GIVER OF HAPPINESS

Now we come to goodness in relation to happiness. No man who is wicked and sensual is ever happy. He never knows a really happy moment. He may know an intoxicating moment or a moment of forgetfulness. He may drink at the spring of pleasure. He may be opiated into an indifference, but he is never happy. If he has no goodness he never has friends. An evil man never has friends. A wicked man has pals, but he never has friends. Friends are impossible except to goodness. Friendship is impossible except there be a mutual understanding which comes from goodness. A good life will not mix with an evil life. People have to be right and righteous before they know happiness and peace. Men seek happiness in various ways. Happiness is the supreme good, according to the Hedonists; but happiness is not the supreme good. It is eminently desirable to be happy. We so often think of the Land of the Leal, where there is no sorrow. There are no tears there; no sepa-

rations. In the Land of the Leal the heartache never comes and the burden never weighs upon the soul. Of course, happiness is desirable, but happiness is not the supreme thing in life. The supreme thing is goodness, or holiness. We reach the climax; the highest altitude—we are at the top of the Matterhorn of a personal experience when we reach goodness or holiness. It is the holiness of God which calls us to Him and makes us stand in awe before Him and makes us say, if we ever do say it, "Oh, God, make me good." To look into the face of Jesus Christ, not as He is portrayed by painters, but as He is presented by the Gospels, that compels us in devotion, in spiritual admiration, to say, "Oh, Christ of God, help me to be good." That is the secret of social progress. That is the secret of national well-being.

GOODNESS AND POWER

Goodness means toil; doing something more than simply drifting. The indifferent life is not the good life. It is only the life that strikes tremendous blows against sin that is the good life. A good man is compelled by the very laws of goodness to "fight the good fight of faith." Goodness is the enemy of unrighteousness. It is the enemy of sin. It is mighty in its power against

sin. The good life is the powerful life. "Quit you like men. Be strong. Be strong in the Lord and in the strength of His might. Put on the whole armor of God." That is goodness. Contrast the man who walks down Tremont Street bearing in his heart malice toward his fellowman; who goes to his business conscious of the stain which he has permitted to come upon his own escutcheon, carrying in his heart unhealed wounds made by his own transactions, looking to the right or to the left to see whether or not he will be discovered, asking himself whether it is safe for him to repeat the thing which he has done:—contrast him with the man who has his sin forgiven, who is filled with the love and holy purpose of the disciple of Jesus, and who feels that though his life is not perfect yet *goodness* is the outstanding motive of his life, and that while God is in him, the goodness of God has come into his own heart. He walks with an elastic step. He looks confidently into the faces of his fellowmen. He is not thinking about the police, about any detective dogging his steps to discover some wrong in his life. He is filled with happiness. He is filled with power. He is filled with the consciousness of God. He is a powerful man. The powerful man is the man who knows that God is on his side. He who is with God exercises the mightiest influ-

ence. The best man, the best woman, the one who does the most in the community, is the one who is good, who is doing good for Jesus's sake. Those are the people who are accomplishing the most. They have real power of influence—power of influence associated with goodness and with nothing else.

Until the life is filled with goodness, it is an impotent thing. It is a poor, flabby thing. It is nothing to be admired. It cannot partake of the nature of the Rose of Sharon or the Lily of the Valley. It has none of the beauty which is shown in the flower fields of Holland. No, but when the soul is good, it flowers, it fruits, it sends out its lusciousness to satisfy and gratify the world. Such a man has power to resist. He has power to persist. Without the utterance of a single word, the good soul lifts humanity and beautifies humanity. The good man is a powerful man. The good woman is a powerful influence in the community.

GOODNESS A FRUIT OF THE SPIRIT

After you have said, and are eager about it, "I will be good. I'll preach the Gospel personally, compellingly. I will call people to Jesus," you must find out the secret and source of your goodness. "The fruit of the Spirit" of

Christ, "is goodness." Then, I have learned how (if ever at all) I am to be good. It comes this way and only this way, by securing as the man of my counsel, the guide of my life, the Spirit of God. Now when God's Spirit suggests to me, urges me, leads me, lifts me, loves me, then the fruit is sure. It is the "fruit of the Spirit." It grows from the branch which is always vital with God. The purple grapes of the autumn present a gladdening sight to the eyes, but not nearly so gladdening as the ripened fruit of that life which is "hid with Christ in God"; the life that prays; the life that loves; the life that says daily to itself, "I will be good." To be good is to have begun, at least, to be great. To be good is to be conscience free. To be good is to be satisfied, for it implies self-investment in the noblest of service and fellowship with the Prince of Peace. Only the good are free. Only the good bask in the sunshine of Divine Love. Only the good will have a place at the King's banquet table. Only the good are unafraid. Only the good live under Divine protection and provision. "The steps of a good man are ordered by the Lord." To be good is to be strong, "filled with might in the inner man." Goodness is GODLIKENESS. GODLIKENESS GUARANTEES ETERNAL GLORY.

VIII

FAITH

"The fruit of the Spirit is . . . faith."
—GALATIANS 5: 22

WE live in a world in which much can be demonstrated, but in a world in which much can not be demonstrated mathematically. We live in a world where a vast deal has to be carried on, just as we find it portrayed in the eleventh chapter of Hebrews. The importance of faith could hardly be set forth more wonderfully than it is in the Bible. More than one hundred times it is referred to as the very essence of life. The importance of it is emphasized over and over again. It is absolutely essential to the growing soul. It is essential and fundamental in character. Without it there is no character worth while in the world. The history of human progress is determined by the faith of men and women. We have to have faith in order to establish and carry on human governments; in order to have any social cohesion. We have to have a faith

which permeates all lines of commercial and industrial activity in order to gain material progress. We have to have faith in order to live. But more particularly is it true in Spiritual relations. "Without faith it is impossible to please Him." Jesus exhorted, when they were up against a strange situation and proposition, "Have faith in God." They had seen the withering of the barren fig tree. They were wondering what it all meant. His answer was, "Have faith in God."

When He came down from the mountain after His transfiguration and found the disciples unequal to their task of healing the afflicted youth, whose father had importuned them for his healing, His exclamation was, "This kind cometh forth only by prayer and fasting"; these produce what? Faith! It was Jesus who said, "If ye have faith, even as a grain of mustard seed, ye shall say to this mountain, be thou removed and cast into the sea, and it shall be done." Jesus did not mislead, His statements were true. If, therefore, what He said was true, we realize how tremendously important it is for us to have faith. When He came into the presence of the sick the inquiry was foremost, "Have you faith to believe this thing can be done?" And when He came into communities where belief was at a very low ebb, we read:

"He could not there do many works because of their unbelief." Their lack of faith sent Him on to another community where faith was more developed and where the response to His power was immediate. "Have faith in God." The Word of God emphasizes to our minds the fact that the supremacy of faith in our lives is essential,—it is, indeed, the measure of our Christian character. The perfection of our character is impossible unless we have the kind of faith which attaches us in some way to the omnipotence of God, because Christian faith has as its chief objective, God Himself.

WHAT IS FAITH?

What is faith? It is not that nebulous thing which some people call faith. It is farthest removed from mere credulity. There is no such thing as a blind faith. Faith is a firm belief in what can not be fully demonstrated but can be accepted upon satisfactory authority. The authoritative element must always be present and is always present when we exercise faith. We have faith in evidence, recognizing that the evidence is sufficient to awaken in us a belief. Belief is a large part of faith and faith is counted to us for righteousness, when it is expressed toward Jesus Christ. Faith, I say, is

not credulity. It is not the ephemeral, evanescent thing which sometimes rises to the mind and reaches out to get hold of the truth. Faith has a stronger ground. It has a foundation in that which can be accepted literally and absolutely. It is the most logical, the most rational thing that can be conceived of in life. It is not irrational, contrary to reason, nor is it above reason. It is the whole man—the totality of being—reaching out and laying hold of something which is not visible but which is real. It is not something upon which we can lay the square, but something which we know to be real and so we appropriate wealth to ourselves and enrich ourselves with the substance of things which are not seen.

At the very beginning of the great hero-chapter on faith we read, "Now faith is the substance of things not seen." It is not a will-o'-the-wisp. It is not a mirage. *It is substance.* It is the substance of things not seen. That is to say, it makes real the things which you can not see with the naked eye. It makes real the harmonies you can not hear with the natural ear, and the sweetest harmonies in the world are those which are not discoursed in the way that our ordinary ear can hearken to them, but those secret, mysterious sounds of sweetness and beauty, which come from God to

the soul. The most wonderful, the perfect things in life, are both ethical and aesthetic. They are not things about which critics say, "This is the secret of its beauty." They are quite indefinable. They are appropriated through faith. The wonderful fact is that the greatest of all realities are not material. They are immaterial. "While we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal." So the final verities and the great realities are the things which faith discovers and takes hold of. Faith lays hold of and clings to realities which the ordinary mind, unaided by the Spirit, can not grasp and can not appreciate. Spiritual realities are of that nature. They can not be grasped by men through mere powers of ratiocination; those powers of logic, unfolding along such lines as: "This is a syllogism. Now here is my premise; I go on to my conclusion." No, the greater things are those to which we cling merely by faith; then we become rich in the unseen. The wealth of the world does not consist always in dollars. It does not even consist in human friendships. It consists in realities which relate particularly to God.

GOD, THE GREAT OBJECTIVE OF CHRISTIAN FAITH

So the great objective of Christian faith is God—God in His omnipotence! Our faith lays hold of that power. We believe in the omnipotence of God; therefore we seek His power to assist us in the fulfilment of our task.

Then again it is faith in God as omniscient. He sees the end from the beginning. He can tell the courses which will eventuate in victory if we submit to Him in faith and are led in faith. Faith has eyes! It has a vision which is distinct and clear, only it is a faith vision and not a physical vision. This is a wonderful reality. Faith sees things that are invisible. It is seeing the unseen. We follow on where He leads us, being led by faith. And how many of us would have the courage to go on, were it not for that blessed vision and faith? We are hard up against a stone wall, as we say, and God in His graciousness has given us this gift of faith. It is a gift. It is not developed by studiousness; it is developed by contact with God. And as we come up against the stone wall and take the next step as though the stone wall were not there, we have the experience of Peter at the iron gate. The gate just appears to open of its own accord and we go straight through the iron gate, in faith. It is the only way we can do. I wish we

could half appreciate the glory of our Christian faith. This glorious consciousness of faith in our ability to employ the infinite riches of God, in power, in wisdom, in truth, and in love. For we know that God is wisdom. We know that God is power. We come further to know that God is love, and we are sure that His omnipotence and omniscience will be used affectionately.

FAITH AFFECTIONAL

Now that leads us to the next thought. Faith must have an affectional element in it. You can believe in religious things, but that is not necessarily faith. Faith always has love in it. Love permeates it. We need a belief which has in it the urge of love and which is buttressed by it. That is faith. It is a loving belief. The simplest definition of faith I know of is just that. It is loving belief, centred first of all upon God. Belief that God is our protecting Father, that God is our Benefactor, our Provider! "In Him we live and move and have our being." Now, when we have that kind of faith in God, life takes upon it a new meaning.

The hardest thing to sublimate is the instinct of fear. The fear complex is about the worst complex in the world and the only thing that

will ever sublimate fear is faith. You can not repress fear and be comfortable. You can undertake to crowd it down and drive it out. You can approach it with determination, but it will not depart. You can determine that it shall not appear, yet there is still a dread apprehension of danger. There is in the human heart, in human nature, a feeling that there is lurking about us evil. It is very general and it is based upon a truth. As long as the powers of darkness are rife and the devil himself is operative and active in destroying human character, of course it is true that there is lurking near us some sort of evil; but when we allow that to grip us and hold us and when we become therefore the victims of the "fear complex," our usefulness is practically gone. We are not good for much when we are in trepidation, when we are living in dread. I am comparatively useless when I have my mind occupied with some danger which I believe is near me; some evil which I may not be able to overcome. I have to rise above that. I can never do it by repressing fear. I can only succeed by having that fear sublimated into faith. This is a psychological necessity if man becomes his best and realizes his utmost. He has to have all those fears which are so rife in his life, which prevent his attainment of the highest excellence —he has to have them sublimated into faith; and

when faith begins to operate in his life, he sees God in His goodness, in His beauty, in His eternal graciousness, in His mercy, and in His truth.

Oh, things are different then! Let a man engage in the activities of life without that dread; he then sees the larger possibilities of life and without trepidation considers his course. He is not struggling and thinking as each day begins that it is dark and wild and difficult, and that life is hardly worth living. No. Faith gives him a new attitude toward life itself. And he begins to have faith in life. Have you faith in life? Is it worth while? Is it a gift of God? Is it worth our utmost effort? Have you faith in life itself as though it were God's gift to you which you should hold sacred and develop to the utmost? Have you that kind of faith in life or does life seem something to be dreaded or just to be endured? God pity the soul that simply endures life. You are not to endure it. You should enjoy it. Enjoy it, in spite of its defeats and difficulties. Through my faith in God I'll throw myself into life whole-souledly and heartily, in spite of all the disadvantages, and I'll take my place solidly, through faith, and drive away this fear of something that is not worthy any longer of my attention. That is Christian faith. That is the wonderful, real ex-

pression of aspiration and inspiration; abiding in God. And that is faith; Christian faith. I have in my heart Godlikeness because I possess the great realities which are a part of His own nature. How different is every feature of life when we know that Divine Wisdom is available to us. I have nothing then to fear. After all there is only one thing we need to dread, until it is eliminated through the grace of God, and that is sin, unforgiven sin. That is enough to give us pause, but we quickly turn our thought to Divine Grace and this Divine Grace relieves us of anxiety and of burden inevitably induced by sin, because faith directed to Jesus Christ means salvation and the whole scheme of salvation is to be found in the *fact* of faith as related to Jesus, the "Lamb of God Who taketh away the sin of the world."

BASIC FACTS THAT CALL FOR FAITH

Now let us go on. We will discover that there are four great facts which make faith perfectly rational and four great facts which demand faith; not only make it rational, but compel it, if we follow them to their rational conclusion.

The first is *the fact of Christ.* Now the fact is incontrovertible that Jesus lived in Judea and

Galilee and wrought miracles and did wonderful works of healing. He lived a life so sinless that no man could find fault with it; even Pilate himself said, "I find no fault in Him," and he brought Him forth before the people and said, "Behold the Man." *The fact of Christ!* The fact of His marvellous teachings which live as no other man's teaching can live, causes the employment of the teachings of Jesus more than of any other teachers in all the world. The writings of the wisest sages are put in *contrast* and not in comparison with those of Jesus. The teachings of Jesus are so extraordinary that we never think of comparing them with those of Aristotle or Plato or any of the wisest sages of the world. Jesus is a *fact.* His teachings are a *fact.* His life is a fact. Jesus' death on Calvary is a fact well accredited. There is the fact of Christ. The fact of Christ is an enigma save when we acknowledge His supernatural life and teachings and believe His Word. You can not get away from this great fact unless you ignore or despise truth itself.

But we not only have the fact of Christ in His historic life; we also have Christ in His continuing life among the people! How can you explain the fact that the massed intelligence of the world bows before the Nazarene in worship and in love? You can account for it only on

the ground that the life of Christ is evidently Supernatural. To-day Jesus Christ is the supreme fact in the lives of men.

THE FACT OF THE CHURCH

There is the further *fact of the Christian Church.* It is an extraordinary thing, when you think of it, that a little group of fishermen should have been made the nucleus of an organization which surpasses all others and makes them sink into insignificance in comparison with it. Take the multiplied philanthropies of the world. I admire them and applaud them, but all the philanthropic organizations of the world just fall back into the shadow in comparison with the tremendous, colossal, ongoing, busy, blessed Institution which we call the Church of God. In these days of the scorn of the world, in the days of Atheism, the Church still grows. According to Ezekiel, it is like a little rivulet, then water to the knees, then a great river which can not be crossed; "Waters to swim in."—Such is the Christian Church. Nobody can deny the fact of the Church and its evident influence, its moral power, its place in the world, its ability to lift the hearts of men to a higher life. It is the greatest organization in the world and so important that not to be a member of it is to be

denied one of the greatest privileges. You starve your own soul when you do not belong to the Church of God. I assure you this is so and you will find it out the moment you take your stand as a member of the Church of the Living God. The Church of God to-day, in its stupendous growth, in spite of all unbelief and difficulties, is so extraordinary that it makes its appeal to the human soul, to the conscience, to the mind. The Church of God, the living Church of God is a fact—not a theory but a great *fact*—that leads to faith.

We have the *fact* further of the regenerating work of the Holy Spirit in the heart.

REVELATION

What is this Book? Why is it allowed on this pulpit and no other book? For myself, God pity me if I ever come to that condition of life when I would put in place of this Book any of the great philosophers, scientists or poets. It is the only Book that has any place here. We open it every Sunday morning in testimony of the fact that *God is speaking through it.* Have belief and faith in it. This Book is a *fact.* The presses which print it are never silent from one year's end to the other. The urgent demand of the masses for the Book is so insistent it is never

off the press; and this can not be said of any other book. It is the greatest seller of all books, even to-day. The call is for THE BOOK and the highest intellectuals of the world are childlike in their simplicity and faith when they stand before this mighty volume of massive truth revealed. *The fact of the Bible,* the fact that it has survived all the years, the fact that fire would not burn it and the floods could not destroy it, that persecution could not stamp it out, that it could not be overthrown, that great persecutions of Rome failed to conquer it—all these facts are undeniable. It keeps on gripping people more and more, and will to the end of time. *It is a fact.* You can not get away from the fact of the Bible and you can not get away from the fact that this very past year, when Atheistic organizations in this country have established themselves with the intention of causing the Bible to cease to be read among the people, it has advanced as never before. The appeal for it from over the seas in the distant lands has been greater than ever before. Thousands of classes have been organized just for the study of this Book. The Bible is condemned by people who do not want to live according to its principles, who are blind and are not eager for sight, who are deaf and not eager for hearing, who have no sense of the music of God's love

as revealed in His Holy Word. However, it is a fact. *It is here.*

We have the further fact of personal transformation, for when a man who has become low in the order of being because of transgressions sees a light bright as the light which arrested the Tarsan on his way to Damascus and hears a voice, "Why persecutest thou Me?", then something extraordinary happens and that life will scintillate and will have a glory which is the wonder of all who have known it before and known it afterward. To be sure there are multitudes of people whose lives are so correct that you would hardly know when the regenerating force of God touches them. You would hardly know that anything had happened because in outward manifestation their lives had been so correct. Nevertheless, something has happened. You go to the individual himself and he will tell you, "I was living by the letter. I was seeking to live by the ideals of the community in which I lived, but I did not know the joy and freedom of true living. I bowed my head and cried to the Lord in my heart and in my soul I accepted the offers of God's love in Christ. Then things happened and I had a new sense of self-respect, a self-satisfaction and contentment, for God was with me and in that conscious fellowship with Him I entered upon a new life."

Here are the facts that call for faith in God. They call for faith in humanity. They call for faith in yourself.

FAITH IN MY POTENTIAL SELF

Can I have faith in myself? Of course, but it must be faith in my potential self, my possible self, what I may be under God. Until I have faith in myself I will never accomplish anything worth while in the world. My young friend, let me say to you, never lose faith in yourself under God, in what God can do with and for you. Believe in your powers, believe that they are given of God for a great purpose. Believe that in the future brighter and better days are for you, which you can conceive of only through faith.

FAITH IN HUMANITY

It is a sad world when you go through it saying, "I have no faith in humanity any more." Life can have no great meaning when you have lost faith in humanity. But your faith must be in a humanity which God can touch and transform. I have faith in the worst woman, the worst libertine, the most outrageous character

the world has ever seen, because I have faith in Jesus Christ, and the sum of all realities I find in the love of God manifested on Calvary. I know this love is a transforming power.

CHRIST, ON THE CROSS, IS THE HIGHEST TRUTH OF REALITY

He is the last word in reality. What is truth? Truth is the sum total of reality. What is reality in its highest manifestation? It is God in the manifestation of His great love to men, on Calvary's cross. And finally I come to this great point, I must have faith. I must have faith in the victoriousness of the love of God; in the victoriousness of reality; in the finality of the things that are really true. I must have faith that God is a Father, that He is a "Rewarder of them that diligently seek Him." I must have faith that is based on fact, these great colossal facts. I must have faith to believe that in the end, for those who believe, God's goodness and graciousness will relate us to Himself permanently, eternally, contentedly, satisfyingly. God is gracious and merciful and we cry: "Create in me a clean heart, oh, God, and renew a right spirit within me," because we want to be obedient to His will; we want to be transformed into the likeness of Christ and not to be conformed

to this world. We want to get out of the things that are of a worldly nature and a material nature, into those ecstasies of delight which are pre-eminently spiritual, even though they be mysterious. We want to find God in all the glory of His Being of which we are able to conceive—and enjoy the contentment and satisfaction which come in no other way. Faith does sublimate all things that are low and exalts everything to the highest possible altitude which the human soul can reach, and all through Jesus Christ. It was this final consciousness of Jesus that God's love could win the victory over every evil thing, that led Him straight on to Calvary and through it. It was this assurance of Jesus in the triumphant nature of Divine love as manifested in sacrifice that enabled Him to give Himself for the sins of the world. And the world must know that there is one Master and only one, Jesus. Jesus! Jesus is the world's Master, the world's King of Kings and Potentate of time. He is Lord of Lords; Ruler of creation; Jesus, the Christ of God, the Lord of Glory. Once more we crown Him Lord of all. "This is the victory that overcometh the world, even our FAITH."

"With such a faith I shall not shrink amid earth's strife

But shall be strengthened to endure through all
of life.
And then at last when faith gives place to sight
I shall behold the Face of Him who saved me
by His grace
And claim faith's rich reward."

IX

MEEKNESS

"Now the fruit of the Spirit is . . . meekness."

—GALATIANS 5: 22

JESUS made the quality of meekness distinctly characteristic of himself. Why should we not then applaud it? But we do not applaud it. The very moment the word is spoken, the thought, especially of youth, is, "That does not pertain to red-blooded Americans." But it does. That is our misconception, misunderstanding, misapplication, that it does not apply to red-blooded Americans.

MEEKNESS NOT A QUALITY OF CHARACTER MOST APPLAUDED

"Come unto Me, all ye that labour and are heavy laden and I will give you rest." "Take My yoke upon you and learn of Me," Jesus says, "for I am meek and lowly in heart and ye shall find rest unto your souls." It was a marvellous

characteristic of Himself. I do not suppose one single reader of this book would stand upon a platform and presume to say, "I am a very meek person." Somehow it would not fit. You would be conscious that there would be something lacking and you would hardly dare to characterize yourself as distinctively meek. You might have something that passes for that; an inferiority complex or something of that kind, but that is not meekness. Jesus said of Himself, "I am meek and lowly in heart" and Jesus knew that it was not inconsistent at all with majestic determination, heroic undertaking, marvellous advance. But when we think of meekness, we are not thinking of what we usually denominate as desirable. We are likely to think of a meek person as negative, insignificant, lacking in those qualities which compel attention, which secure recognition. Oh, no! To-day there is a vast deal of applause, carrying banners and the beating of drums for the spectacular, the scenic, that which has wide display. All this clamour for attention makes us repudiate the idea of meekness and say, "No. I am Rooseveltian in my type. I believe in men who have striking power, who are hard hitters" and we are so much in the atmosphere of the "big stick" that meekness somehow does not seem to fit into the situation and does not approve itself to our judgment. Again let

me say, that is all because we misunderstand the nature of meekness.

MEEKNESS, A WORD SIGNIFYING ONE'S ATTITUDE TOWARD GOD

Meekness is wise submissiveness. It is intelligent docility. It has in it a quality which does not permit one to become irritated; which meets difficulties without being overthrown; which is complacent under trial; which is above all things else teachable, responsive to wise instruction, ready to receive counsel, not presumptively supposing itself equal to every emergency without outside assistance. It does not presume that it contains within itself all that is essential to greatness. It does not *parade* its qualities that are good or the qualities of personality that are desirable. It is lacking in all that is spectacular, in all that is blasé. It is quiet in its quality. Now strange to say this word is Scandinavian in its origin and the Norsemen were the mightiest men of their day. They had the terrible striking power. They had the spirit of adventure as no other men of their time. Yet this word, "Meekness," is of Scandinavian origin. It pertained to one who had a quiet dignity, a deep flowing personality, a great reservoir in

personality, of varied qualities all harmonious. That is meekness.

Whatever Jesus commends is worthy of our imitation and study, is it not? Is it not worth while for us to ask ourselves whether that quality which Christ delighted to exemplify is ours?

MEEKNESS THE BASIS OF BEATITUDE

Furthermore, when Jesus pronounced the beatitudes and told men what would most contribute to the happiness of their fellowmen, He designated meekness as one of the great beatitudes; one of the distinctively spiritual qualities in the individual life. "Blessed are the meek, for they shall inherit the earth." But how shall the meek inherit the earth if they have not striking power and majestic force? How shall the meek inherit the earth unless somehow there is a spiritual force which becomes dynamic on occasion, which possesses and achieves things worth while? It can not. That is the answer. We are to conceive of meekness as attacking evil with the utmost dynamic. Now the silences of God are often the mightiest manifestations of God. We hear the detonations of thunder and we listen to the sweep of the tornado and the crash of buildings as they fall and see the tidal wave of destruction, but that does not reveal

God's power in nature half as much as the sunshine when the whole earth is redolent with the praises of God. When the leaves put out upon the trees, millions and billions of tons will be lifted from the ground to the tree-tops and you can hardly estimate the force and power which will be required to accomplish that elevation, but God accomplishes it with tremendous ease and in perfect silence. By capillary attraction and in various ways, God just lifts the chemical substances essential to the growth of the tree, to its branches. The end of the summer finds it a larger tree because God has been lifting up into the tree that which will nurture it, produce the best leaves, best fruit and enrich it most.

Now God does the same thing in other directions and He does it in the same quiet way. The "meek" of the earth represent the silences of God which are most mysterious and most contributive to the world. The bravado and the bluster and the assertion, these things do not accomplish very much. What accomplishes the most? Persistent determination and decision, in the face of any kind of danger and evil. Unrelenting activity, just pushing on in spite of any opposition, until the thing is accomplished! And the Kingdom of God works that way. It does not make a great display and the advance of the Church is rarely with startling display.

That Church is most progressive which is least observed oftentimes, but which is most persistent. And so, "the kingdom cometh not with observation." You do not see any great, spectacular manifestation of the Invisible. God's work is in the human heart and He is doing it through people who are meek. That is, they are responsive to the Father and they become teachable and God can only use teachable men and women. If we would be used, we must be submissive and then we will be teachable and usable and God is not far away with His instruction. The Great Teacher is closest to us when we are most ready to receive the impress of His thought, upon our hearts. What we are taught we are taught mostly in God's great silences. God teaches us by impressing upon us truth in a million ways we can not define. If we have contentedness, it is because conscience is touched by the Infinite God. If we have serious determination, it is because again God has touched us, with His love, with the revelation of His might, with the appeal to service, with the infusing of some great purpose and plan. We enter into that program humbly, if we are meek. Enter into it humbly, but determinedly!

At the time of his death we heard a great deal about the qualities and characteristics of Foch, the great French general. When a man passes

on, fortunately only the noblest qualities are recognized and applauded, until some scavenger later on, like the recent type of biographer in America, endeavours to eliminate from him the glamour and the glory and the blessing and the halo which he appropriately and rightly deserved. At any rate, immediately after the departure of one who has made a great contribution to the spiritual, social or political wealth of the world, he is applauded. No man more deserved it, probably, than General Foch, the great Commander of the Allied Armies. And not a man in France was more characterized by meekness than Foch, if we are to believe the story of those who were closest to him. Never presumptuous, never over-assertive, always contemplative, always modest, always meek with a meekness which was perfectly consonant and consistent with a forceful aggressiveness! The two qualities in his life most complimentary and outstanding were his meekness and his persistence. Who are the Americans who live in the thought and convictions of our people? You will find they have been men who were meek and lowly in heart, but who upon occasion have become tongues of flame, flashing meteors of light and mighty giants of achievement. This was pre-eminently true of the greatest Americans.

The same truth applies to so-called intellectuals. Not those who are boasting of their intellectuality are the most intellectual, but the men of great intellectual power are men who are humble. My instructors in the seminary and college who live in my affection were men, head and shoulders above other members of the faculty in mentality, outstanding in their intellectual qualities, but modest and meek like the Master. We would lean to catch the last word of their wisdom, spoken positively, with conscious assurance, but with meekness. They were teachable men, who were at the foot of the Cross, at the feet of Jesus, learning, learning, learning, ever learning, the golden truths Divine, which God is so ready to contribute and impart to others!

MEEKNESS AND THE CONSTRUCTIVE PROGRAM

There is no quality of character more emphatically needed to-day than meekness. We are talking much and properly of leadership and of course our country calls yearningly for leadership which has great convictions and which has the courage of those convictions. In political directions it is pre-eminently true that we have a crying need of men who are humble, meek, who have the interests of the people at

heart and whose sweeping power of personality reaches to the utmost borders of our country in programming things that will elevate and exalt the people. We need men whose humility is not assumed but is real; who are meek without being weak, who are meek after the manner of the Lord Jesus Christ, but whose insistence upon righteousness will not permit them to consult with men of a baser sort or compromise their convictions and beliefs.

If we need meekness in political leadership, we need it in the social life as well. There is a tremendous call for social uplift. The demand to-day should be even more insistent that the morals of our Country should be held firm. There is a vast deal of foolish talk about the condition not being such as to cause any alarm. That is all from people who are not informed. If you are informed, you know better. Tragically we know better from conditions and declarations and demonstrations which come to us from the youth of to-day. The call for uplift in moral idealism is tremendous to-day. And it is the business of the Christian Church to assist in achieving these great results and in lifting the idealisms of our Country to its highest power.

RETIRED CHRISTIANS

When we come to the Church of God, of all organizations, we want the spirit of meekness exhibited, but not the meekness of retired Christians, who have no particular enthusiasm in either their talk or activity, who are purely negative in their attitude towards the evils of our day. That kind of Church is a mockery. The kind of Church that God needs to bring in the kingdom, is a Church that is meek, but majestic and mighty and positive in its convictions and equally positive in its declarations. Meekness! A gift of the Spirit! For "the fruit of the Spirit is meekness!" Oh, no, meekness is not to be understood as the empty, vapid thing which many people consider it. That is not meekness but unbelief. That is the conception of meekness many people have, that it means a sort of useless activity. The violet and the daisy are meek among the flowers, but their fragrance and their sweetness and beauty are equal to that of the most flaming glory of the fields. You can be meek and yet not lose your striking power. You can be meek and at the same time enter upon God's magnificent and progressive program and fulfil your part in it and do it nobly. You may be retiring in your nature and yet there may emanate from you a transforming

power which is next to the regenerating work of the Spirit in the sublimation of the instincts and the redirection of life.

That is the kind of meekness we are in need of in the Church of God. We want Christian disciples who are not wise above what is written, who do not with a sweep of the hand, cast aside *the Book* and say, "Oh, we can do without that. We do not need any particular revelation and if we do, we haven't it." We want men in our Theological Seminaries and in our places of instruction, who have not come to the point in which they will say, "Resident forces are sufficient. We need no supernatural revelation and we know perfectly well that there is none." How are they so wise? To what schools of learning have they been going? There are other people who say, "We have no need of a God who answers prayer. God has given to us forces and faculties which we are to use for great achievement in the world and that is all we need." But how have they arrived at such extraordinary knowledge and such marvellous wisdom? It is not through meekness. There is no manifestation of meekness in the attitude which rises above the declaration of God's own good will in His Word. The Gospel which they proclaim is no "Good News." It is the worst possible information that could be given.

If man has no possible remedy for his sin, if all he can do is to die, what a testimony! That is the saddest news in the world. If I have no Saviour who was born of a virgin, who lived a perfect life, who died a sacrificial death on Calvary in my stead and for my sake, it is no "Gospel" to me. To say that the Christ who was thrown into the tomb of the Arimathean lay in that tomb until he was stolen away with no power of resurrection is farthest removed from good news.

It is no "Good News" to me to say I have no interceding Saviour. It is the worst thing that could be proclaimed to me, for I am conscious of my need of a Saviour. I know my need of His redeeming grace. I know I have no hope of eternal life apart from Him. "I am the Resurrection and the Life" is my mighty assurance of the greatest blessing here and hereafter. It is no comfort to me to say there is no resurrection of the dead. If there *is* a resurrection of the dead, can you be perfectly sure that everything will be all right? In my conscience I know things are not right until God makes them right. In my heart of hearts and in my intelligence, I know that this Book which I hold to my heart, which was dear to my father and my mother and became a soft, dying pillow for both of them,—that this Book is God's own Book

given to me to love and by which I can live victoriously. I press it to my heart and I feel the beating heart of my great Redeemer and Lord and I would be meek when I come into the Presence of my Lord as I find Him in the Book; as I find Him in life. I would be meek and take to my heart the truths He has so perfectly proclaimed and I ask no softer pillow for my dying head than this Book of God.

"Jesus can make a dying bed
Seem soft as downy pillows are,"

but it does not come through the cultural activities. It comes through a meek and lowly spirit which just believes the promises and accepts and lives in Jesus.

"The bird that soars on highest wing,
Builds on the ground her lowly nest.
And she that doth most sweetly sing,
Sings 'neath the shade when all things rest.
In lark and nightingale we see,
What honour hath humility."

XII

TEMPERANCE

"The fruit of the Spirit is . . . temperance."
—GALATIANS 5:22.

AND what is Temperance? A sane employment and appropriation of the desirable! Who can keep his balance in such a topsy-turvy world as ours? Who can sail his ship between Scylla and Charybdis with a thousand lures pulling him toward the jagged rocks? Siren voices are always taking us off our guard and wooing us into the engulfing maelstrom. A thousand delights are ever ready to intoxicate us. This is a world of lures and enchantments. Its appeals to the senses are often almost irresistible. Then, too, the way for many is hard and the burdens are heavy and there is a great desire to drown the sorrows of life and lessen its monotony by indulgence in things forbidden. When the waters of Lethe are offered it is so easy to drink of them that the disagreeable and the unpleasant may be forgotten. To the hard-pressed and over-wrought many forms of

intoxication are foolishly sought as a source of relief. Irritations and aggravations test the soul and a hundred forms of intemperance are expressed. There is intemperance of speech, intemperance in the use of any and all good things. We usually attribute it to drinking. It is quite as applicable to eating, to social excesses, to all forms of pleasures, to dress, to language and even to religion. Anything carried to excess is intemperance. Evil is good carried to an excess or misapplied. All extravagances are forms of intemperance. Every kind of over-indulgence is intemperance. Temperance requires self-direction, self-restraint and the general control of every desire. It means putting on the brake when the car is rushing to ruin.

Now it is natural to follow the line of least resistance. Intemperance is as natural as breathing. The practice of temperance requires something more than ordinary decision. A power greater than our own must make for righteousness if we really experience it. Temperance is not suppression, repression nor depression, it does not mean tameness, lameness, nor drabness. It is not to be confused with insipidity, lethargy or weakness. The word might better have been translated self control. It pertains to nearly every activity of life. It means definiteness of direction, complete mas-

tery of God-given energies and an ability to make every force of life tell in realizing the ideal. It is the arrow that goes straight to its mark. It is the river running safely within its banks. It is the ocean tide held by the forces of nature to proper limits of movement. It is the racer running straight to his goal with no waste motion. It is the cannon ball so confined that when it leaves the cannon its course is fixed and its object gained. It is the diamond drill so directed as to achieve its purpose as it penetrates the flinty rock. It is genius concentrated upon its predetermined object. It is the explorer forgetting ordinary delights and liberties that he may make new revelations to the world. It is the inventor spending laborious days and nights that he may deliver to humanity something that will make the wheels of human progress speed on a little faster. It means the multiplication of personal power through the elimination of waste energy and waste motion. It is the great conserver of time and talent. Intemperance of one kind or another is accountable for half the woes of life. Though we know these things, the problem is to become temperate in all things. To tame our wild impulses is not easy. Here as nowhere else our wills fail us. Desire laughs at *will* until will is re-enforced by the supernatural.

Temperance is indeed "the fruit of the Spirit." Nothing of an ordinary nature will insure its practice. The secret of the life sublime includes as one of its features temperance. It is a very important feature. It is one of the most desirable qualities and one of the most difficult of practice. The five senses are our medium of both knowledge and enjoyment. We live in a material world. We are dealing with visible, audible, sensient realities. It is idle to deny the existence of the material. On the other hand, it is equally true that to be successful and eminent even in a moderate degree demands a recognition of the spiritual. Seeing the Invisible is the experience only of those who practise a temperance of Spirit origin. Until we are able to see the invisible, hear the inaudible, feel the insensible, we are sure to be overthrown by the lures to intemperance. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The lower must be mastered by the higher. We will be the slaves of passion, which means we will be intemperate unless we are under the domination of spiritual suggestion.

ST. PAUL AND MODERN PSYCHOLOGY

We are here dealing with a great psychological truth. Both St. Paul and St. Peter like the Master Himself were thoroughly abreast with the findings of modern psychology. This entire series of virtues applauded by St. Paul in his letter to the Galatians deals with suggestibility of the individual and the persistent activity of the Holy Spirit in suggesting the course of conduct which leads to the life sublime. Two thousand years or thereabouts, before this period of extensive, may I say, study in the realm of psychology, every striking psychological feature was set forth and emphasized by both St. Paul and St. Peter. You take the various terms which are so familiar to us now, like repression, suppression, self-expression, sublimation, complexes, released complexes, redirection, identification, transference, suggestibility—every one of these was set forth definitely, distinctly, and scientifically too, in the writings of these two apostles. Every one of them! Paul deals with the matter of impressions and repressions, of instinct and the suppression of instinct. He deals with the matter of crossed wires in thinking.

THINKING DETERMINES DIRECTION AND ALTITUDE

Imperfect thinking! Fragmentary thinking! Faulty thinking! He deals perfectly with these in the books of Romans and Corinthians. He deals, and deals very satisfactorily indeed, with this whole matter of the power of self-suggestion and suggestion upon others, and emphasizes the importance of our recognizing our influence upon one another and our power of leadership through suggestion itself.

And none more than St. Paul sets forth the imperative necessity of identification with Jesus Christ in order to salvation. And how often he dwells upon the thought of the transference of our thought from the things of the world to the Son of God. It is all there. And it is all there more perfectly and better stated than in the elaborate treatises which one could read to-day. This is not to disparage modern psychology. It is only to state that all the fundamental features of it are to be found right in The Book. It is simply marvellous how the nucleus of scientific and philosophical thought is all to be found in God's Word. It is nothing less than marvellous. It is particularly so when we come to deal with matters of mentality and spirituality; questions of the soul. How wonderfully they

are all presented in germ, to be unfolded through the medium of the Christian Church.

Along the same lines, speaking of the tremendous importance of thinking, thinking determining direction and so altitude in life, the apostle says: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honourable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue think on these things"—if there be any virtue in any principle or in any great setting forth of principle—if there be any praise—think on these things. "*Think* on these things," and why? Because "as a man thinketh in his heart, so is he." We are not determined absolutely and finally by social relationships, by inheritance, by what we call environment. We are determined by our own thinking, and our own thinking is not controlled by heredity or environment. It is not controlled—it is influenced but not controlled by these things. Our altitude spiritually and intellectually will be determined by our own thinking. The truth of this must be realized if life is to be effective and satisfying.

Now we turn to St. Peter and he says, "Add to your faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-

control Godliness; and to Godliness brotherly kindness; and to brotherly kindness love." He is accumulating power for the individual life through the process of contemplation and application. Living out and living up, the eternal process taught in God's Word.

These are the heights which are set forth by these great apostles as productive of nobleness, honourableness, sublimity of soul, grandeur of character, Godlikeness. "If there be any virtue, if there be any praise, think on these things" and ye shall never fail. If you do these things, you shall never fail.

HOW TO REALIZE THIS IDEAL OUR PROBLEM

Then again, we have set forth by them how we are to do this thinking and realize this life. St. Paul recognized the difficulty. Of course, he says, we understand that this is true, we know the necessity for it all, but the one essential for us is to learn how we are to control our thinking. "If ye know these things, happy are ye if ye do them." But how can you do them? "How to do that which is good I know not," he says at one time. "I find then a law, when I would do good, evil is present with me," when I would think God's thought after Him, there come crowding into my mind a thousand, ten

thousand things which I know should not be there. But you read his culminating thought—what a blazing glory of exaltation—"I thank God, through Jesus Christ our Lord" is his conclusion. And another conclusion he presents in the text to-day.

Now recognizing that he is perfectly right, that these qualities of character are desirable, how can we gain them in a world so sordid and so corrupt in influences and environment, so contrary to Christ's spirit? How can we ever accomplish it? We understand these things. We are quite aware that we shall never fail if we do these things, but how to do them, that is the great question. How to obtain this high quality of thinking! How to think God's thoughts after Him! How to follow along the upward incline! That is the great problem, how to do it. And this is precisely the thing which is revealed in the text.

"The *fruit of the Spirit* is temperance." If, therefore, our thinking is to be characterized by temperance, which is self-control, self-mastery, keeping one's balance,—if all this is to be gained by us, how will it be gained? By earnest study and carefully disciplined effort? No, we will not get it that way. It would be possible for me to keep a clock reasonably nearly correct by standing on a step ladder and moving its

hands, but it would be a stupid way to undertake to keep time. I may keep harmonious with the will of God in some respect by continually readjusting myself and moving myself up here and moving myself on there, but it is a very poor way to do it and I would move very imperfectly by that method. I can accomplish my work in the clock by simply applying a power in the right place so that automatically it will tell the time of day. If I am to be in harmony with the will of God, it will be because there is some power *within my soul* which will act automatically and relieve me of the necessity of continuous readjustment by the exercise of will. I can not if I would live the Christian life mechanically. I have the power within me which dominates and controls my life if I am a Christian. There is no power within me to do that but the power of God through the Divine Spirit. "The fruit of the Spirit is *temperance.*"

LIFE'S TENDENCY TO EXTREMES

If, therefore, my life be a balanced life, not swinging to extremes all the time, it will be because of the exercise of a control above and beyond my own natural power. I am not disparaging volition in the least. In the last analysis, *will* determines our destiny, the exer-

cise of volition in one great choice which brings God's wisdom and power to bear upon every program of life. Now do you not see that there is no longer any need for me to be studying mere legal requirements? That was the great trouble with the Pharisees. They were undertaking to interpret and apply to their lives every detail of the law and they had multiplied laws until they appeared ridiculous. Their effort to adjust their lives to all the minutiae of law was absurd. It was an utter failure. Jesus made that plain to them. They had no thought of the spirit of the law. It was the letter of the law and "the letter killeth, but the spirit giveth life." The great lesson is this: there must be a self-adjusting power within, greater than all other forces, with which we will co-operate and to which we surrender and through which we voluntarily engage to realize the spiritual ideals of life. That is the primary thing set forth in this text. The fruit of the Spirit! You have seen very fine fruit adorning a tree. Fruit which was tied on! It was fastened there for a purpose, for the occasion. But that would be a very foolish way to look for fruit, artificially tied-on fruit. We want fruit which is the result of the indwelling forces. The juices passing through the tree and through the branch and through the little tiny stem, amplified and am-

plifying until at last the fruit appears in all its beauty, kissed by the warm summer suns until its lusciousness is evident.

There is nothing more attractive in the way of fruit than grapes ripened through the long period of summer sunshine until at last they take upon themselves that marvellous purple which is so attractive. I think that is the glorious picture which St. Paul presents to us. Life at its best is a life in which the forces of God have been so operative that God is just manifesting Himself in the qualities of character which become ours. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—and like these fruits here suggested—"Whatsoever things are honourable, whatsoever things are true, whatsoever things are of good report, whatsoever things are lovely, —think on these things." Yes, of course, and they are possible as fruitage, but in no other way. Not by agitation and effort do we get these results, but by one great choice by which the Spirit of God dwells and rules in us and by which the forces of God are demonstrating themselves through us. In that way we realize God's ideal for us. A great truth and an important truth! *The fruit of the Spirit!*

You must have noticed the tendency of material life to swing to extremes. God has fixed

in nature a power of self-adjustment. When the waters roll on the strands, threatening to advance too far, He speaks through His law, "Thus far shalt thou go and no farther." He draws them back again. They recede and in the main the balance is kept. The great ocean forces are held by the forces of God in the heart of the deep. That applies to everything in nature. We have the centripetal and the centrifugal forces. If it were not for the centripetal power exercised through gravity we would be thrust off into space. The swinging, rolling earth would throw off everything upon its surface out into space, but the law of God which caused to operate the power of gravity overcomes it, holds it in balance. But we do not find it in the human will. There is a tendency to tremendous extremes; to a happiness which lives in ecstasy or to an unhappiness which becomes disturbing and discouraging—pessimism. In our emotions, if they are not restrained and kept in balance, we are likely to lose the joy of life. People are always going to extremes. A happiness which changes into hilarity or a seriousness which develops into pessimism! That is the tendency of life, to go to extremes. The fruit of the Spirit is always in balance. It is *temperance*. It is being temperate and being temperate has to do with temperament. We

have a series of words along that same line, many of them having as the root thought that indwelling quality which holds things in balance. We have a temper of steel, and we use the word with respect to very many things in life, all having respect to some indwelling quality.

"The fruit of the Spirit is temperance." A life which is self-commanded, which is self-controlled, which holds its balance between great extremes, which does not go to excesses. Temperance is not prohibition. Not at all! Prohibition is quite a distinct thing from temperance. Prohibition is invoked where temperance is not practised. If temperance were practised there would be no need of prohibition. No prohibition would be necessary. We are never to confuse the two. Temperance and prohibition are by no means synonymous. There is many a life that is temperate. We invoke prohibition as a nation because vast numbers of people refuse to be temperate, because they rush to extremes of passion, because they can not partake of strong drink without abusing themselves and others. And so we have no other alternative but to prohibit their use of it. Prohibition is an expedient introduced just for one reason, because multitudes of people will not be temperate and because through their intemperance

and through their excesses they abuse their families and destroy their own powers. It becomes a dissipation economically and socially and it becomes a disturbance and an injury to society.

Now, why are people not temperate? Because they have not self-control, sometimes through inherited weakness, sometimes through misunderstanding of the consequences of their wrong doing, and sometimes through perverted desire. There may be a hundred reasons why people are not temperate, but the fact remains that some people do not seem to be able to do anything temperately. As a result, we have invoked prohibition.

DRESS, DIET AND DUTY

Temperance may refer to diet, to drink, to dress and to almost everything we do. There may be intemperance in dress which leads to immodesty and to the imperilling of the social life of the community. One may go to the other extreme and become prudish and foolish.

Temperance does not pertain to the things you eat and drink any more than to many other relationships in life. It is the power of the Spirit that brings balance to our thinking. Ultimately you have to be governed by that Spirit or you

will be controlled by impulse. When man is willing to let God have His way in the world, nine-tenths of the laws may be discarded. If only the Spirit of God were ruling in the soul, if God's Spirit were operating everywhere, there would be no need of law. Every man would be just to his neighbour. Every man would have a righteous zeal which would not run to extremes. It is the fruit of the Spirit which produces temperance and nothing but the Spirit will ever produce it. If we are to be balanced in our thinking, it will be only because God indwells us. I do not want to be understood as undervaluing for one moment distinct and definite individual decision, when such decision is prompted by the suggestion of the Spirit of God. Talk of suggestion! There is nothing comparable with the suggestion of the Spirit to the mind of man when once He is incarnate in the soul; perpetually suggesting to us what we ought to be and following that suggestion, we are realizing the highest and best in life. God expects of us the greatest conceivable growth in individual life. It is not realizable by logical processes or legal enactments.

TEMPERANCE AND PROHIBITION

This country will never be made temperate by prohibition. America must become religious.

It must be under the domination of the Spirit of God, responsive to the beating Heart of the Infinite. We will not find men with a passion for wealth that drives out and destroys all higher motives when the Spirit of God is operative in the heart. Men will become generous. The outflow of their wealth will be a continuous blessing to humanity, when the Spirit of God is operative in the heart, and only then. Take God into your individual lives. Let me say to you that I know from experience the utter impossibility of the kind of self-control which is essential to true manhood, by any exercise of natural power. It is only by relying upon Him to rule in our souls that we will attain true self-control. "He that ruleth his own spirit is greater than he that taketh a city." But we become empowered when we become obedient to our Divine Sovereign; God increases the masterfulness of man and his dignity and gloriousness. Man begins to unfold when he is under the domination of the Holy Spirit. This is a great truth applicable to the life of every man and woman. Let the Spirit of God rule in you. The best way a profane man can rid himself of profanity is immediately to pray and use in prayer the Name which he has before used carelessly. "Resist the devil and he will flee from you," is God's word to you. When you receive Him,

when you are receiving the Spirit of God, you begin to name the names of Deity in love and so very soon the evil spirit of profanity will depart from you. Saul was soothed by music, but it was only temporary. When you are thinking of Christ, the Divine Spirit and the loving Father, you can not be profane and you can not be intemperate in any direction. You will be holding yourself in full control, keeping your balance. Where God abides we find the secret of true unfolding. "When He, the Spirit of Truth, is come, He will lead you into all truth." He will free you from sin. He will hold you also in loving obedience to Himself and control your temper, control your thinking, control all your emotions and bring them all into subjection to Jesus.

What a world! What a world to contemplate, when guidance of the Spirit becomes a reality with all the people of the world! Temperance in food! Temperance in thinking! Temperance in doing! Temperance in all activities of life!

ZEAL WITH INTELLIGENCE

Temperance is perfectly consonant with an intense passion for right and righteousness. I would be the last to urge you to abate one iota

your zealousness for the Kingdom of God. I would rather that you threw yourself with holy purpose and passion into the furtherance of those objects that will bless humanity. I would urge you never to let the fires of your zeal cool down, but yet to be temperate. There is little danger of an excess in righteousness, yet the fervour of righteousness sometimes leads to foolish expressions. It is the man of zeal who best keeps his balance after all; not the lethargic, indifferent, apathetic parasite. He has no balance. He has nothing. You are not keeping your balance when you are simply saying nothing and doing nothing to benefit the world. That is not keeping your balance. You are not keeping your balance when you are doing nothing for the troubled, overwhelmed, and sorrow stricken. You are keeping your balance when all the powers of your very being are in action, but under the control of God. This earth would not keep its balance very long if it ceased its movement. The harmony of the spheres is due to the fact that while they have movement, they are under command and controlling laws. We shall not become effective by increasing inaction, but by a passionate zeal which is under the command of the King. That is the temperance which the Holy Spirit effects in the heart of man. We need it in our ecclesiastical rela-

tionships in America to-day and in our social relationships. May that kind of temperance produced by the Spirit of God reveal to the whole world that God, Who was Incarnate in Christ, re-incarnates Himself in those disciples who will respond to His direction and His love.

Life is short. What we do we must do quickly, but what we do we must do wisely. "If there be any praise, if there be any virtue, think on these things." Think of the true, the good and the beautiful and the God of peace will keep you poised, powerful and pre-eminent. Whoever loves and obeys the teachings of God's Word will most surely enter into the joyous experiences of THE LIFE SUBLIME. The Bible is the supreme text book for the real seeker after Spiritual Truth. IT IS THE INSPIRED WORD OF GOD. It will stand every test of truth. When its enemies are dead and forgotten it will still be God's greatest gift to humanity.

XI

THE BIBLE—THERE IT STANDS

CENTURY follows century—There it stands.

Empires rise and fall and are forgotten —There it stands.

Dynasty succeeds dynasty—There it stands.

Kings are crowned and uncrowned—There it stands.

Emperors decree its extermination—There it stands.

Despised and torn to pieces—There it stands.

Storms of hate swirl about it—There it stands.

Atheists rail against it—There it stands.

Agnostics smile cynically—There it stands.

Profane prayerless punsters caricature it—There it stands.

Unbelief abandons it—There it stands.

Higher critics deny its claim to inspiration—There it stands.

Thunderbolts of wrath smite it—There it stands.

An anvil that has broken a million hammers—There it stands.

The flames are kindled about it—There it stands.
The arrows of hate are discharged against it—There it stands.
Radicalism rants and raves about it—There it stands.
Fogs of sophistry conceal it temporarily—There it stands.
The tooth of time gnaws but makes no dent in it—There it stands.
Infidels predict its abandonment—There it stands.
Modernism tries to explain it away—There it stands.
Laughed at by sycophants and scorned by scoffers—There it stands.
Free thinkers deride it—There it stands.
Devotees of folly denounce it—There it stands.
When childhood needs a standard of truth—There it stands.
Youth calls for a beacon light—There it stands.
Sorrow cries for consolation—There it stands.
Weakness searches for the sources of power—There it stands.
Old age calls for an upholding staff—There it stands.
The weary seek refuge and rest—There it stands.
The hungry soul calls for bread—There it stands.

The thirsty pilgrim yearns for refreshing water —There it stands.
Do the overwhelmed cry for relief?—There it stands.
Do the lost seek salvation?—There it stands.

THE BIBLE

It is God's highway to Paradise.
It crowns womanhood with beauty and manhood with strength.
It furnishes adequate motives for self-sacrifice.
Children grow in character under its influence.
Youth is vitalized by its teachings.
The commonest work of life is glorified by it.
It contains the finest poetry and the greatest eloquence.
It is light on the pathway in the darkest night.
It is a sun that never sets and it shines for all.
Its stars never dim.
Its jewels of promise never lose their lustre.
The presses on which it is printed are never silent.
It leads business men to integrity and uprightness.
It is the great consoler in bereavement.
It drives clouds from the sky and shelters from the storm.
It breaks the chains of the prisoner.

It awakens men and women opiated by sin.
It warms the heart refrigerated by a cold heartless world.
It is a fountain whose waters are sweet and sufficient.
It answers every great question of the soul.
It solves every great problem of life.
It is a fortress often attacked but never falling.
Its wisdom is commanding and its logic convincing.
It blazes trails through trackless forests.
It civilizes barbarous peoples.
It is a garden of beauty and fragrance.
It disappoints no hopes.
Its love is a burning passion and abiding principle.
It is the "TREE OF LIFE THAT BEARS TWELVE MANNER OF FRUIT."
It amplifies and ennobles every soul obedient to its truths.
Salvation is its watchword. Eternal life is its goal.
It heightens every joy of life.
It leaves behind those who follow it no regrets.
It leads to the only worth-while self-expression.
It guides to self-mastery and insures victory.
It gives life the upward incline.
It punctuates all pretence.
It mercilessly exposes pharisaism.

It puts a star of hope in the darkest sky.

It is forward looking, outward looking and upward looking.

IT OUTLIVES, OUTLIFTS, OUTLOVES, OUTREACHES, OUTRANKS, OUTRUNS all other books.

It is God's "Good News" to a world struggling up.

It presents to humanity THE GOSPEL OF GRACE which is:

Rational.
Authoritative.
Universal.
Theistic.
Redemptive.
Regenerative.
Ethical.
Vitalizing.
Directive.
Stabilizing.
Faith Producing.
Consolatory.
Healing.
Hope Awakening.
Death Destroying.

TRUST IT, LOVE IT, OBEY IT AND ETERNAL LIFE IS YOURS.

XII

BEHAVIOURISM

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

—GALATIANS 6: 7, 8.

IN modern materialistic behaviourism taught to-day in many colleges and high schools, we have an astounding doctrine of human behaviour. Character is determined by chemistry. Free-will is foolishness. Duty is a delusion. Destiny is a dream. Morality is a myth. Obligation is obsolete. Accountability is absurd. Volition vanishes. Cosmic reality is the only reality. Soul is superstition. Pleasure is the highest pursuit. The cosmic universe measures reality. Death ends all. Watsonian psychology, adduced from a study of white rats, leads straight to the elimination of moral distinctions and, if generally adopted, spells ruin for society and wreck for government.

Christian behaviourism is at the very antipodes of all this. Its watchwords are ATTITUDE, ALTITUDE, AMPLITUDE. Christianity teaches that attitude determines altitude in character; that altitude determines amplitude; that religion represents the ultimate in spiritual ascent; that free-will fixes the future; that religious reality is the highest reality; that man is the architect of his own fate, through choice; that a personal God is behind, in, and with all things; that volition determines human victory; that there is no greatness without goodness; that a day of judgment attends all conduct; that right and wrong are forever distinguishable; that nothing is impossible that God commends; that death is a gateway and not a terminal; that human behaviour is not accounted for by muscle-twitching and gland-oozing; that conscience is a spark of Divine fire in the soul; that Jesus Christ is the world's final authority in all matters of spiritual truth; that He is a Saviour and that a recognition of His Lordship means character-growth toward perfection.

THE LAW OF THE HARVEST IS INEXORABLE AND INEVITABLE

In the flower-fields of faith a thousand beauties appear. Soul efflorescence under the sacred

spell of God is wonderful and no flower fields can compare with the gardens of the heart where God has had His way and where the sowing and the reaping are indicative of obedience to God's law of the harvest. "Be not deceived." The emphasis is first placed upon the fact that God's laws are *imperative.* God can not be deceived by any pretence. Pretence is punctured by a thousand testimonies of the Word. Over and over again Jesus called attention to the fact that attempts at concealment entirely fail with God. They largely fail with one another. Sooner or later evil makes its way to the surface, reveals itself, but particularly is it true that God is not mocked. He can not be deceived. Immediately after stating this, the Apostle calls attention to the law which is a vital law in nature and in grace. "Whatsoever a man soweth that shall he also reap."

Now for two or three other Scriptures, which might be well associated with our text. I turn to the twelfth verse of the first chapter of Genesis and I find one phrase which runs all through God's creative work. "After his kind!" "After his kind!" The inevitable and undefeatable law of human behaviour is along the same line. "After his kind" is the great law in nature. Everything produces according to its kind and there are no variations which will result in any

new, entirely new, species. There never have been. There never can be. There never will be, because it is against the law of God's creation. "After his kind" is as fixed as the throne of God. We may deny it and renounce it. That does not make any difference. Seed time and harvest tell the same story generation after generation and century after century. "After his kind!" The question was asked by Him Who was exceeding wise, "Do men gather grapes of thorns or figs of thistles?" Of course not. Again, when speaking of the sowing of the good seed and there was evident the coming up of tares, the man who had sown the good seed said, "Whence then come these tares?" And he said, "An enemy hath done this," thus emphasizing the importance of watchfulness after the seed sowing. The law of the harvest is an inexorable law. "After his kind!" It is never violated in nature. Absolutely never! No man in all the universe can point to its violation, not to a single instance of it.

Of course a great deal has been said about "variations." It was upon this that Darwin, the great apostle of evolution, first pinned his faith and expectation of being able finally to convince the world of the truth of it. But when Gregor Mendel took hold of the matter and discovered that there are no variations that do

not revert to kind, he proved the impossibility of any variations in nature resulting in new species out of the old ones; he proved the fact unmistakably, and so science uttered her final word. However much men may fight against it, it stands. There it is. "After his kind!" There is no fact in all God's universe anywhere which supports the idea of materialistic evolution; evolution without God. We all believe in evolution as the unfolding of germinal possibilities and the perfection of them. But that is not what evolution to-day means. It means getting on without God, both before and after the primordial germ has been accepted. It goes right squarely against that law but can never go through it. "After his kind" is as we have already stated as fixed as God's throne and it has never been changed, never will be.

EVOLUTION SQUARELY AGAINST THE INEVITABLE LAW

I repeat that there is not one single fact in Biology or Botany or any science that supports the theory of materialistic evolution. Not one fact in all God's universe that definitely declares it. It is all "after his kind" and if we need scientific demonstration all we have to do is to take Gregor Mendel's book and see how wonder-

fully he has proven the fixedness of species, and how men have had to abandon their theory of the variation of species. If there are modifications they do not result in anything new. If you take away the spine of the cactus through cultivation, it is still a cactus. This is tremendously important when we come to human life and those great truths which are so important in character. It is the law of the universe. It is the law of heredity. It is the law of the harvest. "As ye sow, so shall ye reap." We contribute that which we have and not what we do not have. The animal as well as vegetable produces "after its kind." Hence the immense importance of knowing what we are doing and the kind of seed we are sowing in our hearts, if we want to produce for ourselves a harvest of high character. "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap."

BEHAVIOURISM IGNORES THE PLAINEST FACTS OF LIFE

Now in Watsonian behaviourism, we are led to muscle-twitching and gland-oozing as the reason for our activities. All this is absolutely repudiated in God's Word. "Whatsoever a man soweth, that shall he also reap," and we have

introduced the marvellous fact of free moral choice which will hold us responsible to God for our activities. We are under obligations to do the things conscience dictates and declares to us and we can not "let ourselves go," with the expectation that there will be no Day of Judgment. It is impossible. We are not made that way. And we can not truthfully say to men, "The will has little to do with life. It has not much of anything to do with life. You are predetermined. Conduct is determined by your ancestry and your endowment and by chemical reactions and you are not responsible." You can never demonstrate to mankind that kind of nonsense. Every one of us knows that he is responsible for his activity. We are not a bit of kelp floating upon the ocean. We know better than that. Our judgment lifts us above that conception of life. There is a law of behaviour which is fixed and firm as God's own nature and it is a law of sowing and reaping, through thought and through choice.

"Sow a thought, and reap an act;
Sow an act, and reap a habit;
Sow a habit, and reap a destiny."

That is the law of the universe. That is the truth regarding individual behaviour. Thus we

come right back to the responsibility and obligation for conduct, from which we can never separate ourselves and if we try to, we begin at once our moral decline. And why do men seek to repudiate the great law of the harvest? So that on the way down they will not have conscience troubling them and so that they will not enter the bottomless pit. As soon as a man repudiates his own obligations he begins to assert what he calls his rights. He begins at once to surrender also all idea of obligations and he allows himself to become the sport of circumstances and environment and of associates. We are compelled to deal with evil-minded people. You can not help it. In a wicked world you have often to be surrounded by things that are unclean; sometimes things that are repulsive. We are in a world where there is a contempt for things that are right. Now are we to be made the victim of these things? God's whole law is a declaration against such necessity. Do you suppose a holy God would have exacted of His children what God exacts of us if we were not able to realize it? Why, God's Commandments are a declaration of freedom. There is nothing so really a declaration of freedom as law; the law of God. It *assumes* that we are able to keep it. Our courts of law are a mockery, the Ten Commandments are ridiculous if it be true that

we are creatures of chance. Then Jesus and all of His teachings would be repudiated. "As ye sow, so shall ye reap." You have the power to sow the seed which will bring a glad, happy harvest or to sow the seed which will bring distress. It is a wonderful warning which is set before us by St. Paul. God is never slow to warn us. He sets before us the fact that we are like pilgrims travelling through a country where the barbarous people are likely to rush upon us. And the warning voice is lifted and God says, "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap." We are like those going through a forest where wild beasts are likely to attack us.

"This world is not a friend to grace
To help us on to God."

The world is unfriendly. A hostility is everywhere. You undertake to introduce any kind of reform and you will find hostility. You will run up against a hostile press, hostile people, and hostile organizations.

THE LAW HOLDS NATIONALLY

This law holds nationally as well as every other way. What a nation sows, that will it also

reap. Why is Sovietism destroying Russia? One of the reasons is because of Czarism which preceded it, which was cruel, which was unholy, which was sending convicts in continuous procession into Siberia. There would naturally be a reaction and a rebellion against it. But what have they done? They have changed from sowing thistles to sowing thorns and Sovietism is as much worse than Czarism as blackness and darkness are worse than light, and the nation is sowing what it must reap. What are they sowing? The two last edicts of Sovietism are these: "There shall not be any assemblies for the proclamation of any religious truth or teaching, whatever. Arrest will follow immediately. People can congregate for the purpose of prayer but no teaching will be allowed in such assemblies." Education which has been carried on by the Baptists and Methodists is practically stopped by this decree. They will be reaping moral wreck in Russia, in consequence of this course. And yet there are those in this country who are foolish enough to defy the law of sowing and reaping and urge that representatives of Sovietism be received with open arms into our country. So far, thank God, there has been sense enough in our great United States Assemblies to prevent it. I hope it will be continued. We want to be saved in this country from the

awful harvest which we will reap the very moment we introduce this, which renounces every law of the family, of love, of righteousness, of moral purity, of individual progress; which destroys and paralyzes commercial outlook. It destroys every ideal of the highest, holiest and best. It throttles righteousness. It strangles it. It kills it. "As ye sow, so shall ye reap."

Our own country can not continue its violation of law without reaping even more disaster than we are now experiencing. Our country is threatened to-day through the men who have forgotten God and have no regard for goodness and despise every law of the land. They have forgotten entirely that it is obedience to law that makes free. But this is not the group of people who are doing the most injury in this country to-day. It is the group of people higher up, who in the name of liberty are recording themselves as against the obligations of law. There is our danger and our peril. We are not so much in peril from the ordinary classes of people. It is a great thing to see Labor Organizations to-day repudiate Sovietism, for example; stand against it. And it is a pitiful thing to go into our universities and find professors upholding it, and to find men who are even received into our great religious assemblies, our national conventions, and allowed to proclaim their doctrine of

trial marriage and free love and decry those principles that have made our nation great.

THE LAW HOLDS SOCIALLY

Now the same is true of any particular community. As it sows, so shall it reap. Let a community become indifferent to the enforcement of law; appointing Commissioners who are found to be up to their necks in crime, and what are we going to reap? More and more and more and still more of iniquity in that community. "As ye sow, so shall ye reap." So it will be in any nation, in any community, in any organization. We shall have our community life degraded and our homes broken up unless we place in positions of leadership and influence, men of integrity and honour, who will see that the law is enforced.

THE LAW HOLDS IN CHURCH LIFE AND WORK

It is true also in the Church of God. Nothing but right and righteousness will save the Church of God from absolute destruction and collapse. Our hope lies in the proclamation of the true Gospel which has not been eviscerated, emasculated, mutilated, but the Gospel at its face value, which has virility, striking force,

mighty appeal, and transforming power. We live in a sinful world to-day and the best of us come under that category of sinful men. We all need to recognize that righteousness and remission of sins go together and that because Jesus died on Calvary, that does not insure for us entrance to heaven. Christ's death on Calvary avails nothing for the man who tramples under foot the blood of the Covenant, the offer of salvation, and who ignores the great law of sowing and reaping. Only those who recognize the inevitableness of the law of human behaviourism, "as ye sow so shall ye reap," and who are sowing righteousness that they may reap the reward in exalted Christian character, will win out.

BE NOT DECEIVED

We can not sow tares and reap fruit. It is impossible. We can not sow thistles and reap lilies and roses. We can not sow unholiness, sensuality, and reap purity of life. It is impossible. The soul must be true to God's Revealed Word or be feeble and futile. We have to be basking in the sunlight of Jesus' love and sowing the seeds of God's truth in our own hearts. Only obedience will make men and women upon whom God's smile will rest. When

God's smile rests upon us the way up is never impossible and when God's smile rests upon our pathway, all the fields will be beautiful and white for the harvest because we have been sowing the seed of Gospel truth and have been basking in the sunlight of His love.

What then shall we sow? Sow His *Word.* Study it and you will not be reaping disaster. Sow His promises. You will not be reaping despair and trying to put yourself out of this world before God's time. Sow to God's glory and you will not be standing in terror, dreading the time of departure from this world. Sow the seeds of life everlasting and reap a harvest of eternal and final good. Live in the realm of security, satisfaction, and of contentment. The law of the universe is inexorable. You can't sow iniquity and reap righteousness. You can not do it.

"We sow our seeds with careless hand,
And dream we ne'er shall see them more.
But for a thousand years their fruit endures,
In weeds which mar the land or fruitful store."

In the familiar story of the sowing given to us by Christ in Matthew's Gospel, we are instructed how we are to receive the good seed which is sown. The soil must be deep, well

cultivated, with prayer and thoughtfulness, that we may reap a hundred, sixty, and thirty fold from our sowing.

THE SATISFACTION OF NOBLE LIVING

Now there is a glorious side to all this. Sometimes it seems to us that all the care for our destiny, our continuous holding of ourselves when all the world would say, "Let go," that all this disciplining ourselves to stand for law and order and truth, when all about us seem to be going so indifferently, is hardly worth while. When we get into that mood of mind it pays to turn to the law of the harvest. "As a man soweth, so shall he also reap." He shall reap. He *shall* reap. If we are sowing good seed, if we are sowing God's truth; if prayerfully and in association and fellowship with those who will help us, we are cultivating the soil, there will be no question about the ultimate reward. The law of the harvest is a wonderful law. It comes with its happy assurances to those of us to-day who have been fighting against sin, standing against the enemies to our happiness and peace. It comes to us to-day with great comfort and assurance declaring that truth pays, honour pays, soul-nobility pays. The only thing that does pay is to be in such relations to God as will assure His holy approval.

Are we not likely to put off the idea of harvest too long? This law of the harvest is a daily matter. It is not a thing to be regarded as of interest in relation to eternity alone. It is a matter for every day. We reap in great satisfaction when we sow in righteousness and truth. We reap in remorse and sorrow every day when we have been neglectful and faithless and indifferent. "As a man soweth, so shall he also reap," to-day and to-morrow and for eternity. It is a destiny by choice. Every man's course of life is fixed by his own choice. If I sow discord I may expect to see it grow up. Now we come to the kind of evolution of which God approves. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." That is to say—He begins it. You can not begin it. God has already begun it and yet it does not avail until you receive it. He offers you the seed of regeneration, the new life, the eternal life, but it can not grow until you plant it in the soil of your heart and then its unfolding is a matter of your continuous thoughtfulness and carefulness and prayer and love.

Let me say, too, that there is only one atmosphere in which the seed sown can grow. It is the atmosphere of love. Let it become cold, let it be lowered in temperature, and nothing

will grow until the temperature changes. The temperature will not change until you receive anew the Spirit into your heart; God's Spirit into your soul. Then the temperature is changed. All through the winter season you can have luscious grapes and a great many of the vegetables because we have learned how to create summer conditions throughout the year. Even more true is this in personal experience. Conditions favourable to the unfolding of flowers and fruits in the individual life are possible to any one who is willing to let God have His way in the heart. We can make our environment independently of the most unfavourable conditions. A larger sense of independence would lead us to apply and appropriate those spiritual agencies that insure high-level living. Only a real LOVE-PASSION in the soul can make a man greater than his natural environment. Only as we live in association with things pure and true and good can we expect the Christian virtues to grow and beautify life. A deliberate choice of unholy companionships will first dwarf and then destroy every great soul aspiration. Only when we have been "born again" can we safely adopt the present day slogan "Let yourself go." The utmost freedom of self-expression is eminently desirable when once regenerating grace becomes a reality in the heart.

The freedom that follows such a transaction with God is the most exhilarating of all personal experiences. Liberated soul forces under the urge of the Divine Spirit are like the fragrance from flowers, or light from a dynamo that floods the world with beneficent activity.

To-day, the Church suffers from the apathy of vast numbers who have not been enlivened. Zeal is at a premium. Enthusiasm is all too rare. Half-hearted investment secures no practical results. We need arousement in Christian work and service. Formal worship leaves the worshipper insipidly pious, but not spiritual. "It is high time to awake out of sleep." Sow love and kindliness and you will reap peace and contentment. The adversary is always in the field with his basket of tares and he wastes no opportunity to scatter his seed. Let the enemy sow doubt and unbelief and dissension and irreligion and you are sure to harvest misery. You can not coquet with Satan and hold the love of Christ. In common parlance,—"It is up to you."

This is a beautiful world when God has His way. Not a face is marred, not a visage scarred by any act of God. Orchards bloom and bear fruits, gardens gladden with a thousand harmonious colours; melody and harmony vibrate from

the harp strings of the heart, when God has His way.

Discord, degeneracy and disaster all result from sowing the seeds of disobedience. Living under the spell of Eternal Goodness, we become like Him whose loveliness gave Him the title "Rose of Sharon," "Lily of the Valley," "The one among ten thousand altogether lovely."

We become God's beatitude to humanity by sowing truth, goodness and virtue. No act of kindness fails to flower and fruit and bless.

Few things better exemplify Christlikeness than an aged man planting an apple tree from which he can never hope to gather fruit. Yet in the consciousness of blessing coming generations he finds such satisfaction as could never come from any selfish act of life.

Do not be deceived by "The new morality." It despises the law of the harvest and is doomed. Meanwhile, multitudes of our youth are being deceived. It is no new morality. It is as old as the ante-diluvians. The deluge was the harvest. It is as old as Sodom and Gomorrah. Destruction was the harvest. It is as old as the orgies of Rome. Decline and fall of the Empire were the harvest. God's laws do not change. Break with God and you cut yourself loose from happiness and abiding peace. Stay with God,

the Bible, the Spirit of truth and your harvest of honour and blessing is as sure as existence. Live to bless the world and your harvest will be Divine Beatitude. Heaven is the harvest of a godly life. "Whatsoever a man soweth that shall he also reap." You can not break the law, but the law can break you. Sow truth, and reap duty. Sow love, and reap beatific joy. Oh the joy of enriching the world!

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